THE GREAT ASSIZE.

OR,

Day of Jubilee.

Delivered in foure Sermons upon the 20. Chap. of the Revel. verse 12. 13. 14. 15.

Whereunto are annexed two Sermons upon the first Chap. of the Canticles, verse 6. 7.

The 18th Impression carefully Corrected by the Author

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Esay: 55. 3.

Heathen and your soule shall live.

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THE GREAT ASSIZE. OR Day of Iubilee,

In which we must make a Generall Accompt of all our actions before Almighty God.

Delivered in foure Sermons upon the 20. Chap. of the *Revel.* plainly shewing the happy estate of the Godly, and the wofull condition of the wicked.

Whereunto is annexed two Sermons upon the first Chapter of the *Canticles*, verse 6, 7. by the Author *Samuel Smith*, Minister of the Word, and yet living.

The Eighteenth Impression.

Mat. 12. 36. *I say unto you, of every idle word that men shall speake, they shall give an accompt thereof at the day of Judgment.*

LONDON,
Printed by *William Wilson*, and are to be sold at his house in *Well-yard*, neere *West-Smithfield*. 1657.

THE GREAT

ASSIZE

OR

Day of Iubilee

In which [illegible] make

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[illegible] G[illegible]

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the [illegible] condition of the [illegible]

Whereunto [illegible] Sermons [illegible]

the [illegible]

the [illegible]

The Eighteenth Impression.

[illegible]

[illegible]

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To the Christian Reader,

Grace and *Peace* from Jesus Christ the Prince of *Peace.*

COurteous Reader, I present here unto thy view the fourth publique fruit of my Ministery wherein I have endeavored, that those, especially of mine owne hearers, (those religious people and inhabitants of Prttlewell *in* Essex, *whom I love with my heart) might a second time take notice of those my exercises, that in publique I delivered unto them.* The night commeth when no man can work. *Therefore it standeth us all in hand both Minister & people, to esteeme of time as the most precious thing in the world, and the rather, because we know not how soon we shall be called to an account of our workes. Many have had (many times good purposes of heart to cleave unto the Lord,*

that have been prevented by death, for want of timely repentance. It shall then be our wisedome, to agree with our adversary while we are in the way with him; *for if we be but once arrested by death,* we shall be sure to pay the utmost farthing. *Vse this as a helpe unto thee, to better thee in the performance of that duty which concernes thee so neerely,* That thou maist one day give an account of thy works. *If thou reap any benefit by it, give the praise unto God,* from whom every good and perfect gift proceedeth: *for God is a spirit, & they that worship him must worship him in spirit and truth. And help me in thy prayers, which I shall take as a full recompence of all my labours, and be encouraged to spend some houres more in the like duties, for thy good, and in the meane time remaine*

Thine in the common

Saviour

SAMUEL SMITH.

The

The Great Assize.

The first SERMON.

Revel. 20. Chap. ver. 11, 12, 13, 14, 15.

AND I saw a great white Throne, and him that sat on it, from whose face fled away both the earth and the Heaven, and their place was no more found.

12. *And I saw the dead, both small and great stand before God, and the Books were opened, and another Book was opened, which is the book of Life: and the dead were judged of those things which were written in the Books according to their deeds.*

13. *And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them, & they were judged every man according to his deeds.*

14. *And death and Hell were cast into the Lake of fire; this is the second death.*

15. *And whosoever was not found written in the book of life, was cast into the Lake of Fire.*

HAving spoken (not long since) of the comming of Christ into his Garden, or into his Church, and of his kind and Princely offer unto

us,

to us, suing for entertainment at our hands, being his first comming unto us here in this miserable vale of tears: I thought it very necessary to speak something of his second comming, that those that wil not be moved with the former comming of him, which was in meer love to mankind, might bee terrified and astonished with the latter; who, though he defers his comming, (as some think) having leaden feet, because hee expects amendment, shall then assuredly find that hee hath Iron hands: who first came to be a Saviour to all them that beleeve in him, & now comes to be judge, who shal not be blinded nor bribed either with present mony, nor yet with future hope of reward.

The sum of the Scripture.

To which purpose I have made choice of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances, most needful to be known, and learned of every one of us. For here the second comming of Christ is revealed to Saint *John* in a vision from Heaven, even in that manner in which the Lord Jesus himselfe will come at the last day: For these five verses contain in them a lively and Heavenly description of the second comming of our Saviour Christ to Judgement, with

with all the circumstances belonging to the same.

The parts of the Text

First, I will shew you who it was that writ this Book called the *Apocalyps*, or the *Revelation* of Saint *Iohn* the Evangelist, which our Text now treats on, and then where he writ it. First, his name was *Iohn*, which name in the Originall signifies *Gracious*: Secondly, the time when it was written, and that was when he was banished, and when it was for the testimony of Christ. Thirdly, the place where he was exiled or banished to, and that was to an Isle called *Patmos*, a remote place, & most fitting for so high contemplation and the more to be free from worldy thoughts: Fourthly, by whom he was banished, and that was by the Emperour *Domitian*, who was then elected by the whole Senate or Councell to be their head. Now this *Iohn* was a Disciple of Christ, and one whom he loved; he followed Christ wheresoever he went: *Peter* only went with his Master to the Judgment-Hall, this *Iohn* went with him both to the Judgment-Hall, and also to the Crosse, and never left him, till he had laid him in his Sepulcher. Upon the Crosse Christ commended the tuition of his

Mother unto the Author of these words, which is *Iohn*, which was in these words expressed, *Behold thy Mother.*

This Saint *Iohn* was one of the three which went alwaies with Christ. Christ had but three Disciples with him in the Garden, and this *Iohn* was one: Christ had but three Disciples that went with him before *Pilate*, and this *Iohn* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and *Iohn* was one. This *Iohn* was he that leaned on Christs breast at Supper, and asked him many questions: *Iohn* alwaies justified himselfe to be Christs Disciple; for in these words he expressed himselfe to be of Christs flock, and his Disciple. I *Iohn* a brother of yours in tribulation and affliction; and so I have now done with the explanation of the party which wrot these words which now I have read vnto you in our Text.

1. The person of the Iudge.

2. Who shall be iudged.

And first, if you would know with what Majesty, Power, Integrity, Severity and Terrour this great Judge wil come, you may see the person of the Judge described in the first Verse of this present Text.

Secondly, if you would understand what

what persons must be cited and summoned, who must appear, Saint *Iohn* saith here, *He saw the dead both great and small stand before the Iudge*: All that are, that ever have been, or shall be unto the end of the world, shall be gathered together, and appear before the Throne of Christ.

Thirdly, if you desire to be instructed after what manner Christ Jesus will proceed in Judgement, what shall be the Evidences and the witnesses? what Jury shall passe upon every man and woman: The holy Ghost tells us, that *the Books shall be opened*; that God will Iudge every man by his own conscience: for that shall give evidence, either with or against him; either to excuse, or accuse in that day, either to stand or fall.

Fourthly, and lastly, if you would know what shal be the final end of all men, you may here perceive that they whose names are written in the Book of life shall be blessed: but death and Hell and Satan, and all ungodly persons shall be cast into the Lake of fire and brimstone for evermore, which is the second death. 4. The issue of the judgement.

Now having seen the meaning of the Text, let us come to speak of the severall points, one by one in order: And

the God of all order so open our hearts that wee may hear and understand his will, that so our sinfull soules may bee saved in the day of our Lord Jesus.

I saw a great white Throne, &c.

THis Verse containes in it a notable description of the Judge himselfe. And whereas Saint *Iohn* saith, *he saw a great white Throne*. That is, Christ Jesus revealed to him in a Vision, the manner of his second comming to judgement, and withall commandeth him to write in a Book, for the comfort and instruction of his Church and people for everemore.

Doct.

Here then wee may note the great care and love of Iesus Christ towards his poor Church and people, that hee would not have them ignorant of his second comming to judgement: but he doth make it knowne to his Disciple *Iohn*, and bids him record it in the book of God, that so no man might be ignorant of it, but rather prepare himself by true repentance, to meet the Lord in the Clouds.

Doct. The knowledge of the last judgement necessary.

Surely the knowledge of Christs comming to judgement is most necessary, being now so near at hand: for it was thought of, and looked for in

Davids

Davids time, much more must we expect it in these our sinfull daies, when we are divided amongst our selves, at difference in the Church, and such a rent made in the seamlesse coat of Christ; What can we expect lesse than that the day draweth very nigh, which our Saviour fore-told, that there should be dissentions and differences among Nations, Wars abroad, rumors of wars at home, and such policy & tricks used to deceive men, and all for their own ends, and under the colour of Religion, and if it were possible, even to deceive the very elect: Where the Sabbath is so much prophaned & neglected on all sides; which day, God himselfe hath set apart for praying, and hearing his holy Word. It is a day for praying and not for playing; it is not a day for bodily recreations, not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May-games; which God forgive us for Christs sake: And therefore this Doctrine of *eternall* judgment, was one of those six principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be known of a Christian. There is no one truth in the Scriptures

more

more urged both in the Old and New Testament, than this of the last judgement, as a Doctrine that above all other is most effectuall to awaken men out of their deep security, to worke mens hearts to a reverent feare and awe of that Majesty before whom they must one day appeare, to give up their last account. See the effects of this in *Paul*, who *considering the terrours of the Lord*, how did this provoke him and others to all reverence, and feare of that dreadfull Majesty? when in the 24. Chapter of the *Acts*, St. *Paul* preached unto *Felix* of Righteousnesse, Temperance, and judgement to come, his knees smote together, and he trembled. See this likewise in the Prophet *Habbacuck*, who when he heard of the Judgement to come, saith *My belly trembled, and my lips shook, and rottennesse entred into my bones.* See this also in *David* himselfe, *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had forewarned him of the Judgement that was to come, albeit it was not nigh, but an hundred and twenty years to come, yet hee was moved with the reverence of that God which had threatned that judgement, and was willing to yield obe-

1 Cor. 5. 11.

Heb. 3. 16.

Ps. 119. 120.

obedience in that duty required in framing the Ark. And as St. *Austin* saith, every knock that was given upon the Ark by *Noah*; was as so many warning-peeces to the old World.

And what Doctrine can be more needfull for these times, wherein we live, upon whom the end of the World is come, and every man so forgetfull of it; yea, the ignorance and want of due consideration of this day of judgment, the Scriptures make the ground indeed of all sin. For as it was in the daies of *Noah, they ate, they drank, they were married, and gave in Marriage; they planted, they builded, never dreaming of the judgment that was so nigh at hand, untill the day came upon them as a snare.* See this likewise in those foolish Virgins that slumbered and slept, and provided not their Oyl of Faith in their Lamps for the comming of the Bridegroom. And what was the cause why that evill servant in the Gospell, fell to eating and drinking, and beating his fellow servants, but that he put from him the thoughts of the return of his Master.

Oh how should this then cause every man to fit and prepare himself for this Judgment, that he may be able to stand before the Son of man.

Now

Now there are two things principally that hinder this preparation in Gods children for this day: The first, security or careleſſe putting off this day of Accompt, that the Maſter will not come yet, and that they have yet time enough to provide for their reckning and accompt; yet let me tell you we can call no time ours, but this preſent time; for who knowes whether he ſhall behold the light of the next day, yea, or no. And as Saint *Auſtin* ſaith, the day of death is not known, therefore every day, and every hour in the day, we muſt labour to repent and prepare our ſelves, and to obſerve and look for this ſudden change; for who knows how ſoon he may have his mutation, which every man is ſubject unto by nature, although for a time they pour out their hearts to all manner of diſſoluteneſſe and prophanneſſe? And therefore it is high time to hearken unto the word of God, while the Goſpell is ſo plentifully preached amongſt us, and now while he calleth, and knocketh at the doore of our hearts, and would gladly be entertained; for ſaith he, *If any man will hear my voice and open the doore, I will come in, and ſup with him and he with me.* Christ makes a Proclamation of his love, who

ver he be, whether Jew or gentle, hee shall be received; and therefore let us take this present time while wee have it, for time and tide will stay for none, the time past wee cannot call back again, it is irrecoverable; the time to come is full of uncertainty, for we may be cut off suddenly, as *Herod* was; and it may be the time shall never come; and therefore it is good, that we make our calling and election sure, and labour with the Apostle to work out our salvation with fear and trembling, and not to lye in security, which is the first hinderance, in that wee do not meditate on the day of death: *For after death, there is no repentance*: Let us not think that God hath leaden feet, because hee is slow in comming; lest when hee commeth, wee find he hath Iron hands.

Now the second hinderance that keeps men from the thoughts of this judgement to come, is the cares of this present life, and the immoderate love of the world: mens present felicity doth so affect them, that they will not think of another life: whereas if men consider, that even this night their soules might be taken from them, how would they husband time, making it their chiefe care to make their reckoning Luke 1.

ning straight against the day of reckoning come, which no man can tell how soon.

Such was the careless thought of the rich man in the Gospell, which sung that lullaby to his soul, *Soul, take thine ease, eat, drink, and be merry, for thou hast riches and goods laid up for many years*: But what became of him? The Text saith, *The Lord demanded his soul, and that very same night following, his soul was taken from him*, and his goods then might be any bodies. Some God takes away because the world is not worthy of them; some again because they are not good Stewards, and they not worthy of the World: such as *Abab*, *Agar*, and *Herod*; and being vile and ungodly men, therefore they did not live out halfe their daies. Againe, God took up *Eliah*, and rapted him into the third Heaven: Hee likewise cut off *Iosias*, for his soul pleased God: and therefore God made haste to take him away from the evill to come, and the iniquity of the world; which then was great. Let us well consider, and weigh with our selves what deserts wee have of our selves, and in our selves; and examine our consciences, whether there bee any reason why God should spare us; and deal so severely with o-

1 Sam. 31. 15.

Act. 12. 22.

ther

ther Nations; it is because he hopes, and daily expects that we should bring forth some fruit in our lives and conversations, which if we do not, then must we expect the same measure to be meted to us, as he hath done to others. Some God punishes (we see) in this life, which should be an example to us that live in it, for us to amend our lives; some he lets alone, as he did *Pharaoh*, for a little time, others till the day of judgment: and therefore let us not slumber in our own security, though we have strength, health, riches, and all that the world can afford us, but labour rather to abandon it, and apply our selves to heaven and heavenly meditations, and leave the world as our inheritance: As *Sheba* Queen of the South did, who left all, and came from the furthermost parts of the world, to hear the wisdome of *Solomon*; and if we will not hear his voice, but stop our ears at his preaching, we must then expect our punishment due to us, and with the Jews be forsaken and left as Vagabonds, wandring up and down, or like sheep having no shepheard, and after this life have our torments with the wicked in hell fire: So much for security.

1. Great Throne described by two properties.

Now concerning the Vision, Saint *John*

Iohn saw a great white Throne: he saw a Throne set, and his Throne is described by two properties: First, a *Great Throne*: Secondly, a *white Throne*. The first shewes the wonderfull *might*, *majesty*, and *power* of the Judge; the second shewes the *purity*, *integrity*, and *uprightnesse* of the Judge, and doth set out unto us the wonderfull Majesty and power in the which the Lord Jesus shall come and appear at the time of his second comming, when he shall *sit upon the Throne of his glory*. And then shall we see the Son of man comming in the clouds, which is from *Heaven*, *with power and great glory*. Glorious shall the Lord Jesus be at that day, not only in his own person and attendants, being accompanyed *with all his holy Angells*, and blessed Martyrs in their bright array, but also in the administration of Justice and Judgment, both in respect of the glory he will bestow upon the Godly; for now shall he come to be *Glorified in his Saints, and made marvellous in them that believe*; so for the administration of Justice against the wicked, upon whom he shall now get himselfe a greater name than he did upon *Pharaoh* and his Host, who now beholding the *terrour of the Lord*, shall cry to the mountaines to fall upon

2. Doct. 2. Christs coming with great glory. Mat. 25.

2 Thes. 1.10.

Revel. 6.

on them, and the hills to cover them, and hide them from his presence, whom they are not able to endure: But it is not the multitude of people and nations which shall then appear, can hide them or their sins from this Judge.

The Scriptures set out the Majesty and glory of the Sonne of God at his second appearing, in divers particulars: First, that he shall come, and *all his holy Angells with him.* Secondly, that *hee shall come with power and great glory.* Thirdly, that *he shall come in the Clouds,* which shall be as a fiery Chariot, to carry him with admirable swiftnesse. Fourthly, by his Herald, and Arch-angell, making the way by the sound of a Trumpet, which dust and ashes shall hear: I mean the dead bodies of men turned to dust and ashes, shall now arise, and come to judgement. Yea, such shall bee the glory of his comming at this time, as that the very *Heavens shall be shaken, and shall passe away with a noise, and the very Elements shall melt with heat.* Consider wee but the glory of earthly Princes, going unto their Parliaments to make lawes, or of their Judges, when they go to put the same in execution against malefactors with what Majesty, Pompe, and

Mat. 24. 2. Thes. 1. 7.

Mat. 24. 19. 2 Pet. 1. 3

and glory goes these! how are they attended, how are they reverenced and honored! All these are far short in comparison of the excellency, Majesty, and glory wherewith the Lord Jesus, the Iudge of all the World, shall come and appeare at that day.

Vse 1. Shewes the difference betwixt Christs first and second coming.

Herein then we may perceive a manifold difference betweene Christs coming in the flesh, to be a Mediator and a Redeemer, and his second coming to Judgement. His first coming was in meeknesse, love, and great humility; for hee was laid in a Manger between two beasts, an Oxe, and an Asse; and as a learned Father doth interpret it, as it were between a Jew and a Gentile. And we may read that Christ saith, *The Foxes have holes, and the birds have Nests, but the Sonne of man hath not where to lay his head*: Where hee confesses himselfe to be the Sonne of man, which was his meeknesse; and then his humility and love, in that hee had no where to lay his head. Our sins caused all this and more than all this: for he was wounded for our transgressions, and our sins was the main cause of putting Christ to death. The Jews thought one crucifying had bin enough, but we daily crucifie the Lord of Life againe by our Oathes, in breke-

breaking his Commandements, and in polluting his Sabbaths, which will make our reckoning greater at his second comming, which will bee to judgement. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that wee may entertain this new man Christ Iesus, and say with holy *David*, *create in me O God a clean heart, and renew a right Spirit within me*, Psal. 51. so that we may appear blameless and spotlesse before him, having been cloathed with the robes of Christs Righteousnesse. God doth not delight in the death of any sinner? Christ is now a Mediator, and hereafter will be our Iudge. *Moses* was Gods Oracle, and did deliver Gods will to the people: hee went between God and the Children of *Israel*, as Christ hath done between his Father and us sinfull men; and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the book of life, than that they should perish; so likewise hath Christ pleaded with God; and hath bought us with his gracious blood and life; which hee willingly laid down for our sakes; And as *Moses* led the children of *Israel* through

through the red Sea: even so hath Christ led us through the red Sea of his blood, which is a full satisfaction for all such as truely repent them of their sinns; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did bear unto Mankind, at his first coming to us in the flesh: for hee so loved us, that he laid down his life for our sakes; and shall we be so ungrateful as not to love him again, and give him thanks? O let us not be so ungrateful; for ingratitude St. *Ambrose* calls the Devills spunge, wherewith hee wipes out Gods love and mercy. But his second comming shall bee with Majesty, power, and great glory. And let us here note, that he commeth not alone, but with Majesty and Power and bringeth ten thousand of his Saints and Angels, to execute judgement upon all; then hee promised his Disciples which followed him, that they should sit upon twelve Thrones, judging the twelve tribes of *Israel*: *David* in the 56. *Psal.* saith, *The Lord commeth to judge the world.* St. *John* likewise in his 9 chap. saith, *The Father judgeth no man but hath committed all judgement to his Sonne*, which is the second person in the Trinity it is he that must pronounce

this

this sentence, though the whole Trinity agree in the same condemnation: where it is plain, that Christ Jesus is the Judge of the whole world. And surely it makes much for the comfort of Gods poor children, though here they be in want and misery; yet they shall be made partakers of this glory of their head Christ Jesus.

2ly. It serves to astonish all hard-hearted sinners, who contemn Christ and his poor members: Christ will at last manifest his power in their just condemnation; such as will not now stoop unto him, that he might reign over them by the Scepter of his Word, and hear that still voice of his in the ministry of the same, shall never be able to abide the brightness of his comming, but shall hear that terrible voice of his, when he shall exalt himself in judgement, to the everlasting confusion of his enemies.

Seeing the person of the Judge is of such endlesse power and glory, of such wonderfull might and Majesty, this must humble all men, when they come to stand in the presence of so great a person, as we do when we come to hear the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speaks to us; *Use 3.*

us; and when we pray, we speak to GOD, and how dare we then be so bold to sleep in his presence, keep our Hats on our Heads, talk, or use any unreverent gesture? if we were to come into the presence of an earthly Prince, how carefull and circumspectly would we behave our selves, to do nothing unbeseeming the presence of so great a person? This is the great care of men when they come into the presence of an earthly Judge, to put off their Hats, and to shew all tokens of Reverence. And it is a wonder to see how unreverently men and women come into the presence of the everliving and most high GOD, into the presence of the great Judge of Heaven and Earth, the King of Kings, and Lord of Lords. When we come to Pray, or to sing Psalmes unto GOD, how unreverently do some sit with their Hats on? Would any man do it in the sight of an earthly Judge, or a mortall presence? surely it is an unreverent behaviour to sit covered, either when we speak unto God by prayer, or when God speaketh unto us in his Word.

And last of all, this may serve for matter of singular comfort and consolation unto the godly, that Christ shall ap-

appear thus gloriously in judgement: for this assures them, that they shall participate of the same glory with their head; for this great Iudge shall say unto them, *Come ye blessed:* They shall both with body and soul receive a glorious Kingdome, and a beautifull Crowne from the hands of the Lord, and with his right hand shall he cover them, and with his arme shall he protect them. It is a day of refreshing, when all tears shall be wiped away from our eyes, sorrowes shall cease, and we, and all penitent sinners shall live and reigne with the Lambe for ever. Indeed, now Gods Church is many times black, and deformed, through affliction, it shewes many times without any appearance of any excellency or beauty at all. The world sees no glory at all in them, no, they many times perceive not their owne happy condition. But now, when Christ shall appear thus glorified, they shall then appear with him in glory. Let us then, my brethren, walk by faith, and not by sight; not looking after our own, or other mens present condition, what we are, but rather what we shall be, when the day of refreshing shall come. God tells us plainly, that he is a jealous God, and if

he be a jealous God of us, let us be jealous of our selves, and suspect our selves. *For if we judge our selves, we shall not be judged.*

White Throne, &c.

2. White Throne. Doct 3. The integrity of Christ's judgment.

SEcondly, this Throne of Christ Jesus is called a *White Throne*. Now this *White Throne* betokeneth purity, beauty, sincerity, and integrity; and therefore sheweth, that Christ Jesus, the Judge of the whole world, will judge all Causes, and all Persons, uprightly, sincerely, and justly; no cruelty, nor injustice, nor wrong, will he do to any Creature, but will proceed most sincerely with all integrity; for our consciences will testifie either for us, or against us. Indeed, judgment in this world often swerveth greatly; sometimes the Judge is not able to search the depth of the Cause; sometimes for fear he dareth not to do justice, sometimes for favour he is withholden; sometimes bribes blinde his eyes, and pervert the right sentence. But it shall not be so with this Judge of the whole world: He that is *Verus judex & justus*, *The true and righteous Judge*; His Sentence is a righteous Sentence, he will judge according to truth; he is able to finde out any cause, and will exami-

Gen. 18. 25.

ne

amine to the bottom: he feareth no mans person, he will not be moved with favour to conceal the truth: and as for rewards he contemns them all, itis farre from him to deal unjustly: therefore no doubt he will proceed according to justice. Nor is he like to our earthly judges, who are called to judge, but he comes of his owne power and authority, to be avenged and give sentence to all those that in their life-time had forgotten God.

We know that the judgement of God is according to truth, saith the Apostle: Rom 2. 2.
Againe, *Thy Throne O God is for ever, the Scepter of thy Kingdome is a righteous Scepter: thou lovest righteousness, and hatest iniquity.* Heb. 1. 8
And this is to be referred to that of the Prophet *Daniel*, who saith, *that his judge shall sit upon a great white Throne*: therein alluding Dan. 7. 9
to the very Throne of *Solomon*, but infinitely more glorious; which place of *Daniel*, and this of Saint *John* doth betoken the uprightnesse, purity, and integrity of the Judge, and of his judgement: *When every secret thing shall be brought to judgement*, as *Solomon* saith, Eccles. 12.
and when he shall lighten all things that are hid in darknesse, and make the counsells of all their hearts manifest: when there shall bee no bribing of Justice

pleading of Lawyers, or salving up of bad Causes with silver and gold; nor Sanctuaries, or priviledged places to flie unto for succour: but every person must now receive according to his works. And therefore, woe now unto the hypocrite, woe now unto the murderer and shedder of blood, woe now unto all hard-hearted and impenitent sinners, that can now in this life shift off justice, and escape the judgment of man, that break the net and escape, and none dare to controule them. What will become of such at that day, when they shall stand naked before the Judge, before the Saints and Angells, yea, before all the world, their inditement read against them for the same? Is it such a shame to do pennance onely in a Congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shall pitty this man, and pray for him? Oh what terror will this be to all wicked and ungodly men and women in this day, when they shall now in this day be charged with all their sins before this Judge, before the Saints and Angells; yea, before all the world; not for their amendment, for then it is too late, but to their utter confusion, when none shall pitty them,

them, no heart shall lament for them, but all shall rejoyce that have done well at their righteous judgment.

This serveth for the comfort of Gods people in this world: we see sometimes the righteous cause is trodden under foot, mens lands and Livings are detained and taken from them by unrighteous Judges, and that under colour of Law. Well, let men have patience, and know this, that there will come a day, wherein there shall be justice and true judgment done unto them. Here thy Cause shall be heard, it shall be righted; for *Christ Iesus* shall be the righteous Judge, for the poor, the fatherlesse, and widow.

Vse 1. Serves for matter of comfort unto the godly.

Again, we see how those which make conscience of sin, & are careful to hear the Word, and to walk accordingly, are despised of the world. Well, let us learn to possesse our soules with patience; for there will come a day of reckoning, when as our righteous cause will be heard, and we shal have justice: But all the contemners of the Lord Jesus, and such as have been persecuters of his poor members, shall feel the smart of it. What a comfort were this to a poor man, oppressed by Tyrants, having a long time lain under a vile aspersion, as *Ioseph*, reputed an adulterer, and

suffering imprisonment for the same, to have his oppressions come to light, and he delivered; to have his innocency knowne, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excesse and riot, to have penury and want? O then what will the comfort of these be, that shall thus at that day before the Saints and Angels, yea before all the world, be set free and at liberty from their oppressions and wrongs they have so long a time laine under, and cleared from those censures and aspersions, that by the graceless world have been laid upon them? what a comfort will it be, when we shall hear the Judge say to us, *Well done thou good and faithfull servant, Come enter into thy masters joy!*

Use 2. Secondly, this may perswade the godly in their sharpest suffering, & greatest wrong and injuries they can meet with all here in this world, to possesse their soules with patience, and to take heed of revenge: but rather to commit all to Christ, his righteous Judge, that judgeth righteously, for the Lord saith, *Vengeance is mine, and I will repay it*, the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weake power. Observe we the rule concerning this judgement day: *When thou*

seest

seest in the place of judgment, wickednesse; and iniquity in the place of justice, think in thy heart, Surely God will judge the just and wicked, for there is a time for every purpose and work. And again, When thou seest oppression on the poor, and the defrauding of judgment and justice, be not astonished at the matter; for he that is higher then the highest, regardeth it.

There is nothing in all the world doth proue more certainly the Judgment-day, then the iniustice of the wicked world; for thus may we reason: Will the Lord thus certainly punish the wicked, and recompence the iuste this being not alwaies here in this life certainly it must be at the day of Iudgment. Thus reasons the Apostle Saint *Paul*, shewing, that the afflictions of the believing *Thessalonians*, were an evident signe of God's righteous judgment, in which judgment-day, tribulatiõs should be rendred to them that troubled them, and to them that now did suffer, rest should be given. Upon this very ground exhorteth St. *Iames* thus: *Be ye also patient, and settle your hearts, for the coming of the Lord draweth neer.* As if he should have said, Do not faint neither be out of heart, that ye are now oppressed by the men of this world, but wait the appointed time, as the Husband-

man the weeks of the harvest, till the comming of the Lord be, untill which time, the full recompence of righteousnesse is neither given to the righteous, nor the deserved judgment rendred unto the wicked.

Vse 3. Prov. 11. 8. Thirdly, this gives us to see the truth of *Solomons* words, *The wicked worketh a deceitfull work*, than the which, what greater deceit, then to perswade themselves, that though they live after the flesh, yet that they shall not die; & that they may sow iniquity, and yet look to reap happinesse; that men may despise Gods bounty and grace, which he tenderth unto them in his word, and yet look to taste mercy after death; that they may all their life-time walk the broad way that leadeth to destruction, and yet at the last arrive at the happy port and haven of blisse? Whereas it is a most sure and grounded truth of the Galat. 6. Apostle, that *He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the Spirit reap life everlasting.* And, *Without* Heb. 12. 14. *holinesse no man shall see God.*

Vse 4. For instruction. Fourthly, seeing Christ Jesus the Judge commeth thus with might & majesty, not as a Saviour or Mediator, but as a Judge, it must admonish all men & women now to repent, and turn unto God in

in the time of mercy: *To seek the Lord while he may be found, to call upon him while he is near.* Now while we live, Christ Jesus commeth unto us by his Ministers, as a Saviour to save our souls, in mercy to bring us to repentance. He offers his free grace to all, for in the 14 of *Esay*, the Text saith, *I will powre out my spirit upon you*; and if you will not have vessells of faith to receive this spirit, it will be then a witnesse against us; for after this life, he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of might, power, and glory. And therefore look how men die, so shal the Judge finde them. If thou die in thy sins, and dost not repent, and seek for pardon at the hands of the Judge, while thou livest here, there is no hope of mercy after death: For, how death leaveth thee, so shall judgment finde thee. *Cain* dyed many thousand years ago, and *Iudas*, in their sin, so shall the last day find them; for after death, there is no mercy, but justice and judgment, when every man shall receive according to his works. How glad would *Dives* have bin, if he could have perswaded *Abraham*, to have sent one from the dead to his five Brethren, to admonish them to repent? No, said *Abraham*, they *have Moses, and the Prophets, if they will*

Es. 55. 5.

Note well.

1 Cor. 5. 15.

not hear them, nor believe them, they will not, though one come from the dead, leave their wicked wayes. Therefore while we have time, let us make use of it, and imploy it to the best advantage.

And one sitting thereon.

NOw who this is, which sat upon this *great White Throne*, you may see in the *Revelation* of St. *Iohn*, the 14. *Chap.* and the 14. *Verse*, *I saw a white Cloud, and one sitting on it like the Son of Man, having on his head a golden Crown, and in his hand a sharp sickle.* So that we see, that it is the Son of man, even Christ Jesus, God and Man, that shall be the judge. And so doth St. *Matthew* call him, *When the Son of Man commeth in his glory, and all the holy Angells with him, then shall he sit upon the Throne of his glory.* And again, he entitles him by the name of a King, *Then shall the King say to them on his right hand, Come ye blessed, &c.* This is taught by the Apostle, *We must all appear before the judgment seat of Christ.* And again, *The Father judgeth no man, but hath committed all judgment to the Son.* Not that the first Person in the Trinity, or the Third, is excluded from this judgment, but appropriating this judgment to the second Person, the Lord Jesus Christ, who

The person of the Judge described Rev. 14. 14.

Doct: 4. Christ the judge at the last day. Mat. 25. 31. Verse 24.

1 Cor. 5. 10.

Ioh. 5. 22

who in a visible forme, according to his humanity, shall execute the last judgment upon all flesh.

Quest. But how is it said, that the Saints shall judge the world? 1 Cor. 6.

Answ. That place of the Apostle, and the like, is to be understood as Assessors; as such as shall give assent, or approve of the judgment of that most righteous Judge, to whom shall be given at the last day, that honour, to sit as Justices on the Bench by the Judge, to approve of his righteous judgment. Again, the Saints shal judge the world, as members of that Head, which is the Judge.

Now the administration of the last judgment is laid upon the Son, for divers respects.

Reasons why Christ must be the Judge.

First, in regard that he was the person that was the Redeemer of the world, & was himself judged in & by the world, it is therefore expedient that he should shew the power and glory of that his humanity, it being judge of the world.

2. Secondly, in regard of his Church, who have seen only his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification.

3. And lastly, that in this last act of his, he might fully accomplish that his Kingly office, and then deliver up the King-

Kingdome to God the Father: No more to rule & govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of Gods [illegible], and to nourish and cherish them by his Word and Sacraments, since the Lord himself, the Lamb in the middest of the Throne, shall be all these unto them.

True it is, that our Saviour Christ is *King*, *Priest*, and *Prophet*; a true Prophet, in whom was contained all the secrets, and whole counsell of God: A true *High Priest*, whose sacrifice alone was able to put away the sins of the whole world: But when he comes, on the *Throne of Majesty*, to judge the quick and the dead, he shall not come as a *Priest* or *Prophet*, for these Offices of Christ are finished. For his Prophetical office, he hath sufficiently revealed the whole counsel of God his Father to his Church and People: First, by his holy Prophets; then by himself; after by his Apostles and Ministers. And therefore seeing that his Prophetical office is finished, he calls not himselfe a Prophet, but a King. Again, Christ Jesus our *Priest*, having once for all offered up that propitiatory sacrifice for the sins of all the Elect; now this office of a Priest is also finished, and the sacrifice must

by

be no more iterated and repeated. But now he commeth as a King, in all majesty & glory. For though his Prophetical and Priestly office be accomplished, yet his Princely office is not finished, but shall in a speciall manner shew it selfe at that day; & Christ Jesus, the Judge of quick and dead, shall begin to manifest himselfe to be a King of all Nations, to Men and Angells. Now shall he shew himselfe to be King of Kings, and Lord of Lords, full of divine and heavenly glory.

When our Saviour Jesus Christ lived on earth, he came in misery, very poor, & lowly; then every base fellow, every sinfull wretch durst mock him, and spit in his face, *Herod*, *Pontius Pilate*, *Caiphas*, and the rabble of the *Iewes*, durst then use him at their pleasure. But now he shall come as a King, full of majesty and glory, guarded and attended upon, with many thousands of heavenly Souldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea, the greatest Kings and Monarchs, to stoop; Nay, then all his enemies shall *tremble and quake*, Zach. 12. 10. and not dare to open their mouthes against him, as the wicked and rebellious crue did once, when they cryed, *away with him, away with him; crucifie him,*

Christ's first comming was in humility; his second shall be much glory.

crucifie

crucifie him, when the third part (I dare say) did not understand what he was accused for; but they the other cryed, *Crucifie him*, when the Judge could not finde him any way guilty; but if it were not so, *his blood*, say they, *light upon us & our children*; which I think hath done, for they are utterly depopulated, & are as vagabonds on the face of the earth. These were that faithlesse Generation of the *Iewes*, which when they shall behold him, whom they have crucified, to become their Judge, and have that power with him, and shall see his side, and his hands, which the nail's and spear pierced, what then will they do? what then can they expect? even that fearfull sentence, *Go ye cursed into everlasting fire, with the unbelievers, where is nothing, but weeping, and wailing, and gnashing of teeth.*

Vse 1. This may serve then in the first place for matter of singular comfort and consolation unto the godly, who may rejoyce in this, that Christ their Saviour and Redeemer, shall be their Judge: they need not fear the Judge, nor any hard sentence that he will pronounce against them at that day, since the Judge is their Saviour, their Redeemer, their Brother, their own flesh, yea, their own head. The consideration of this made *Iob* to

hold

hold up his head, and in the midst of all his miseries to conceive some hope: *I know that my Redeemer liveth. Go tell my Brethren* (saith Christ) *that I am risen again*: Words of joy and comfort, a *Redeemer*, a *Brother*; why should the godly fear, when they are to deal with such a one? who would fear or question the dealing of such a one? What Wife would fear her loving Husband to hear and to judge her cause? she need not to doubt, but that the matter will go well with her; her most dear and loving Husband shal both hear and judge, and avenge her cause. Let all Gods people then comfort themselves in this the consideration of their Judge. It was he that was judged for thee on earth, and redeemed thee with his own blood, and hath ever since made intercession to God for thee, that is to be thy Judge. Iob 19. 25.

Secondly, what ground of terrour may this be to all wicked sinners, that live in sin, to see him come in that wonderful Majesty to be their Judge, whom they have contemned, whose members they have persecuted, and whose word and Gospell they have not regarded, but trodden under-foot, for he shall come with a sharp two-edged sword, to cut them in pieces, and a consuming fire, to burn up all ungodly sinners. *Vse 2.* *Note.* Heb. 12. ult.

Surely

Surely the consideration of this, that Christ shal be the Judge, may daunt the hearts, and strike terrour into the soules of all wicked men. *They shall see him whom they have pierced*, saith the Prophet, even him, against whom all their villanies have been committed. What a fearfull sentence may such expect from Christ at that day? Here is a Judge that wil judge righteously, from whom there is none to appeal to, and because it is he whom they have rejected, contemned, and despised: him whom they would in no wise suffer to rule and reigne over them: what can such look for, but condemnation, and be cast into outer darknesse?

Oh consider this betimes, ye that put from you the thoughts of this Judge, & of this judgment, for as a snare shall it come one day upon all that are on the earth; take heed of abusing his patience any longer: Why shouldst thou thus treasure up unto thy selfe wrath against the day of wrath? Thou thinkest it will go hard with *Cain*, *Pharaoh*, *Pilate*, and *Iudas*, at that day, and why not with thee, if thou remainest disobedient, and trampleſt under foot the word of the Lord Jesus, that is now offered unto thee in his Gospel. For this let us be assured of, that if we draw our love and

obedi-

obedience from God, he will withdraw his blessings from us.

From whose face fled, &c

IN the description of the Judge, it is further added, that from the face of this Judge, both *the Heavens and the Earth fled away*. And this doth shew the wonderfull severity of this great Judge of heaven & earth. We know, that men flie from those things they fear and dread: So here, the heaven and earth do fear the glorious presence of Jesus Christ, the great Iudge of the whole world, and seek to hide themselves, that they may not appear before him. This flying of the earth and heavens, and hiding themselves, that they dare not appear in the presence of Christ, doth shew the wonderfull majesty, and great severity and terrour of Christ Jesus the Judge. Severity of the Iudge described.

But the Heavens and the Earth are void of sense; they are great and glorious creatures. Again, they be very goodly and beautifull creatures. Besides all this, they never committed any sin: How commeth it to passe then, that they shal flie and hide themselves, from the presence of the Son of God? Object.

Answ. They never sinned indeed, but yet the sin of man is of that force, that it Answ.

hath

hath infected both the Earth we tread
Rom. 8. on, & the Heavens over our heads; yea, all Creatures for man's sin, are subject to vanity. Oh then, see how odious a thing sin is, in the sight of Almighty God; what a vile thing, that the contagion and infection thereof, should hurt and infect the whole Heavens, & make them that they dare not abide the glorious presence of God their Creator. O, should we not abhor sin as the vilest thing in the world? We are afraid of the Plague, because it infecteth and killeth mens bodies, but the Plague of sin is a thousand times more to be abhorred and fled from, seeing it poysons and infects both body and soul & is so contagious, that the creature is afraid to behold the face of the Son of God: For, in that day, the Sun shall be dark, and the Moon shall be turned into blood. This is that which is able to turne a wicked man from his sinfull waies, & to return unto God; The remembrance of this day of judgment, & of our sins which cause it, should make men be wary how they misspend their time in vain and idle thoughts. This kept holy *David* so much in awe, when he heard of the punishment due to him for his sins, he presently repented him of the evil, & the Lord forgave him. Likewise in the 51. *Psal.* saith

saith he, *I have feared thy judgments, thy judgments were alwaies in my sight.* It is a fearfull thing to lie in sin; and it is a fearfull thing to fall into the hands of the ever-living Lord, for he is a consuming fire; yet if we will confesse our sins, he will as soon forget and forgive them. God is not like a Marshall of a Field, nothing but present death for every fault: No, he gives men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonas* to go unto *Ninive*, and tell them, *Yet forty daies, and Ninive shall be destroyed*: The *Ninivites* presently repented and were converted; the sound of *Jonas* words, caused not only the subjects, but the very King of that great City, to come from his Throne in State, and to throw off his rich Robes, & put on Sack-cloth, and sit in ashes, with weeping, fasting, and great mourning: And if we be put in minde of our sins, & still run on in our wickednesse we must expect the punishment which fell upon *Sodom* and *Gomorrah*: for, if we neglect Gods favours & cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our teats of contrition? It is our own

fault

faults, if we be confumed, having so many fair proffers from Gods hand offered us. Shall Gods word move Rocks and Mountains, and shall not his word nor his love, nor his threatnings, move us to hearken to his Laws? Sin poysons all the inward parts and faculties of man, and it is the only cause of all those judgments, that will one day fall upon us; and that we must give an account of all our misdeedes before God and all his holy Angells in Heaven, who cannot behold his Majesty, but with dazeled eyes. And so much shall serve to shew how heinous a thing sin is.

Obser. Seeing both heaven and earth shall flie and perish from before the glorious presence of Christ Iesus; nay, they shal burn with fire, as *Peter* saith, 2 *Pet.* 3. 10, 11. All our goodly houses, all our gold, and silver, and costly apparell, shal be burnt with fire. This may teach us moderation and sobriety in the use of Gods Creatures. What folly is it, to spend all that a man hath, to build a stately house, and yet in the end it must be consumed with fire, and become nothing else, but fuell for the fire?

Obser. Secondly, seeing that heaven & earth, these great and glorious creatures, these beautifull and excellent works of Gods hands, which have no sense nor feeling

ing, nor never sinned, shall flie before the Son of God, as being not able to endure his presence: Alasse, what shall wicked and hard-hearted sinners do? what shall become of the vile wretches of the world, which live and delight in sin. *Where shal the ungodly and sinner appear?* What wil become of the Blasphemers, and Adulterers? If the heavens & the earth, these great and amiable creatures, which sin not, shal not be able to stand in his presence, then, I say, what wil become of all prophane & ungodly sinners? Alas, they shall be even at their wits end, not knowing in the world which way to turn them, nor where to fly for succour; where shall they seek for refuge, when as the Judge himself is their enemy? who dares plead for them? Dare any Saint or Angell? No no; no Saint or Angell dares open his mouth to speak one word in their behalfe: neither can any creature deliver them from the dreadfull vengeance of this terrible Judge. What drowsinesse is in us? nay, what carelessnesse doth possesse our minds if we will stop our eare like the deaf Adder, at the preaching of Gods Word, that is daily in our Land, and every houre almost delivered amongst us? Can we not remember? Are we choaked with the cares of this world?

is our memory so short, or have we drank so much of the cup of forgetfulnesse, that we cannot remember what our Saviour saith plainly, *Except ye repent ye shall all perish?*

The Scripture in divers places sets out unto us the severity of the judge at the time of his comming, especially against the wicked and hard-hearted sinners: by that thunder that shall be heard from Heaven, by the voice of that arch-Angel, as it were the Herald that shall go before Christ, by the sound of a Trump By the judgement it selfe that
Mar. 25. 32. then shall passe upon the wicked. *Go ye cursed into everlasting fire, prepared for the devil and his angels, &c.* By that fire that shall go before Jesus Christ, *Our*
Ps. 50. 3. *God shall come, and shall not keep silence; a fire shall devour before him, and a mighty tempest shall be moved round about him:*
2 Thes. 1. 3 And again, *he shall come in a flame of fire, rendering vengeance, &c.* By that shame and contempt that shall light upon the ungodly in that day. *And many of them that sleep in the dust of the*
Dan. 12. 2. *Earth shall awake, &c. Some to shame and perpetuall contempt.* By the total discovery of all the evils they have committed, *these things hast thou done, &c.* By
Ps. 50. 21. the pain and horror they suffer and undergo, *tribulation, anguish, and sorrow*

shall

shall be upon every one that doth evill. By the Companions the wicked shal have after this life, *Even the Devil and his Angells, &c.* Ro. 2. 5. Mar. 25.

Vers. 11. *And I saw the dead, both great and small.*

THus have you heard the person of the Judge describ'd, by his wonderfull Majesty and power, wherewith he will come to judgment and also by the great severity and terror that shal astonish both heaven and earth, and make them to fly before his presence.

Now in this Verse, and that which followeth, is declared, who they be that shall appear before this great Judge; namely, *I saw the dead both great and small, &c.*

Secondly, the Evidences that shall be brought in, and what Witnesses shal be produced, either to excuse, or accuse, in these words, *And the Books were opened, &c.*

And I saw the dead both great and small, &c. Before we come to speak of the words, here may a question arise; namely, How this can be true that St. *Iohn* saith, *He saw the dead both great and small:* For we believe, that Christ Jesus shall judge both quick and dead, not only the dead, but the living. And *Paul* The persons that shall appear in judgment.

Paul saith, *We shall not die, but we shall be changed*, they that be living at his comming. Then how doth this place agree with them, seeing Saint *John* saith here, *He saw the dead*: Here is none spoken of but the dead, no mention of the living.

Answer, St. *John* saith, that *he saw the dead*: Not that he saw not the living too; for he saw (no doubt) both quick & dead stand before God. But he speaketh here only of those, of whom there might be some doubt. For if the dead, & they which have bin rotten for many thousand years, shall appear & stand before God, how can we think, that any of the living shal be wanting. If they which have been dead for six thousand years, and turned to ashes, shall be brought to judgment then (no doubt) they which be found living, when Christ shall come to judgment, shall appear before him likewise. So then it is evident, that although St. *John* speaketh here only of the dead, because there might be most doubt of them; yet he saw in a vision all men both quick and dead stand and appear before the Judge and before his Throng.

Doct. 5 Men shal be raised out of the dust at last.

I saw the dead, &c.

THe Instruction we are hence to learn is, That the bodies of men

he

Howsoever turned to dust and ashes; shall one day, be quickned, and raised up to life again.

This is confessed by *Hannah* in her song *The Lord killeth and maketh alive, bringeth down to the grave and raiseth up.* Sam. 26, *I am sure* (saith Job) *that my Redeemer liveth, and that I shall stand the last day on the earth; and though wormes destroy my body, yet I shall see God in my flesh.* So *Esay, The dead shall arise. Awake, and sing ye that dwell in the earth.* So likewise you may read in the 37. of *Ezekiel*: (which I pray you read at leasure) how the Lord caused the graves to open, and the bones to come together, and live: So that we see, that the dead bodies of Gods children do not perish, they are not cast away and lost when they die, but they shall rise again: they shall be purified, made glorious bodies and shall stand in Christs presence, and see his glory. We must not think that the Antiquity of long lying in the grave can shelter us from the resurrection, which will be common and generall: Tis not like an earthly triall; it is not the stubble shall hide *Saul*, nor the ground hide *Achans* sinne: *Cain* shall rise with *Abel* face to face, *Herod* with *Iohn* the Baptist, *Felix* with *Paul*, *Moses* with *Pharaoh*, hand in hand; and

Sam. 26, Iob 19 25. Esay 26. 19.

then who can deny but that he hath done wickedly? Our consciences will accuse us, which we carry daily and continually about us: the *Gentiles* shal rise up against the *Iewes*; the heavens shall bear witnesse against us for our cold Prayers, and the Creatures of the earth for our Rebellious thoughts; and then our own consciences shall justifie this to be true: then woe, and sorrow, and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth to have but a months time or but a weeks time, nay but a day's, or an hours time, or space to repent, to make our reconciliation with God, whom we have so often offended.

And therefore let us not think that when death commeth, and seperateth the soul from the body, that then the body doth perish, and is cast away: No, no, it shall rise again, it is but laid in the grave, as in a sure chest, and there is at ease and lyeth asleep, as on a bed of down: But when Christ Jesus shall come to judgement, it shall rise again. For we must know, that every true believer is made a member of Christ, and not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still remain the

the deare members of his mystieall body, and therefore shall not perish, but rise again to glory. And for our further confirmation in this point of the Resurrection, let us see how it is confirmed to us by other testimonies of holy Scripture; as that of *Daniel*; *They that sleep in the Dust shall awake, some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise, *Hos.* 13 14. *I will redeem thee from the power of the grave, I will deliver thee from Death: O death, I will be thy Death, O grave I will be thy destruction.* This is cleared by the testimony of Jesus Christ himselfe, *The hour shall come in the which all that are in the graves shall heare his voyce, and they shall come forth; and they that have done good, shall go unto the resurrection of life, and they that have done evill unto the resurrection of condemnation.* This is taught by the Apostles of Christ Jesus in divers places of their Epistles: As *Behold I shew you a mystery, we shal not all sleep but we shal all be changed, and that in the twinkling of an eye, at the sound of the last trumpet.* And so forwards in the same Chapter, you may read: which will give you satisfaction for the Resurrection of the dead: And as St. *Paul* farher speaks saying, *As by*

Resurrection proved. Dan. 12. 13.

John 5. 28.

1 Cor. 15. 52.

sin came death, and so by death comes life. Likewise St. *Augustine* saith, *he that hath lived well cannot be afraid to die, nor doubtfull of his Resurrection.* And this is that which all of us confesse and believe as one of the most principall Articles of our faith, *the Resurrection of the Dead.* So that we may see it is cleer, that the godly and the wicked shall both arise, but the ends of their Resurrection are different; the one shall rise to life eternall, the other to perpetuall shame and eternall destruction. So that howsoever it shall be a joyful day to the Godly, that have the sting of death taken away from them through Christs death; yet the wicked shall have no benefit by it; and therefore to them it cannot properly be called a resurrection, no more then the taking of a malefactor out of prison to be executed can be called a delivery. But it shal be with the godly and wicked at that day, as it was with *Pharaoh's* servants, *Gen.* 40. both of them were taken out of Prison, but the one of them to be restored to his office, to minister before the King, but the other to be executed, and put to a shamefull death: Even so shall it be with the godly and the wicked at the last day: both shall arise out of their graves, as out of a prison, but the

Phil. 3. 24.

Phil. 4.

the one to be ever with the Lord, ministring praises to him for evermore; the other to be banished from his presence: and cast into everlasting condemnation: For to them alone is the resurrection a benefit, where remission of sins goes before: as we are taught in the *Creed*.

Now there are many grounds for this truth; the main ground of all is the word of God, wherein we have a cloud of testimonies clearing this truth, The vision of *Ezekiel* when he saw the field of drie bones; these received at Gods. Commandment, flesh, nerves, and life. Eze. 7. 3.

So *Paul*, *We which are alive, and remain untill the comming of our Lord, shall not prevent them which are asleep.* Christ himselfe hath undertaken this for his Church and Children *This is the Fathers Will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* And the Apostle St. *Paul* is bold to speak peremptorily, that *this corruptible must put on incorruption, and this mortall must put on immortality*, as pointing indeed at his own body. 1 Thes. 4. 7. Iohn 6. 3. 1 Cor. 15. 52.

And indeed the Scriptures are cleer and plain for the confirmation of this Article of our Faith, our resurrection again from the dead, as may appear by all these places here quoted. *Esay 6.*

9 Iohn 5. 28. 1 Cor. 15. 16. Acts 24 15. Dan. 12. 2.

This must needs be a great comfort to Gods Children, when we can say with *Iob.* Chap. 19. *I know that my Redeemer liveth, and that I shall see him with these eyes*: The same body shall arise, this very body for substance, though purged and cleansed from sin, yet the same for substance shall arise again: and these my eyes which have been carefull to seek Christ Jesus, to behold his glory, to read his blessed word, to relieve the distressed members of Christ: that these my eyes shall see my blessed Redeemer, to my endlesse joy; and, these mine ears which have been carefull to hear thy holy word, to save my soule, they shall hear this sweet and blessed voice saying unto me, *Come ye blessed of my Father*; For the bodies of Gods children shall not perish, but rise to glory, and be made *like unto the glorious body of Iesus Christ*. Oh how should this move all men and women to use their bodies well, to the honour of their Creator, seeing he will not let them perish, but will Crown them, and glorifie them for ever.

1 Cor. 15. 8.

Vse 2. Secondly, this must needs be a fearfull terror unto all prophane and filthy sinners, who bestow their times wholly in

in the service of sin and Satan. *They shall look on him whom they have pierced, and shall lament, Zach.* 12,10. For even their dead bodies shall rise too, but how? to judgment, to torments, and to burn for ever in the Lake of fire and brimstone. Then thy soul and body shall be as an unhappy couple met, whilst thy body in one place eaten of wormes, thy soul in the other place, which is Hell, shall be tormented for ever: all good things shall be taken away, all evill things heaped upon thee; all hope of comming from Hell is quite cut off; it will be a terror to behold Almighty God, and a torment too, in that we cannot fly, nor escape from him: then will the Devills be gathering up their force to take possession of their sinfull soules, who in their life-time would not hearken to Gods word, not fear his judgments; for after death comes judgment, saith the Text: then if thou hast done ill the Devills in their severall shapes shall bind thee, and lead thee to the place of perdition, even to be tormented for ever. Remember, I pray you, that the aking of a tooth doth hinder our sleep night by night, and so torment us that we can take no rest; what then will be the aking of the soule, when it shall be alwaies burning, like the *Salamander*;

continually in the fire, and yet never be consumed. Thou that hast set open the windowes of thy body, I mean thy wanton and adulterous eyes, to behold wickednesse, thou that hast delighted to hear vanity more then goodnesse, thou that hast used thy tongue to lying, deceit, swearing, &c. and hast run to vain sports and pastimes on the Lords day, to the dishonour of Christ, to serve the Devil and thine own lust, know, O know, that thy body shall one day rise again to judgment, to torment, to be cast into the *Lake of fire and brimstone.*

Consider the rich glutton; he should be a warning to all ungodly sinners he gave his body to all kind of uncleanesse and gluttony, &c. and now is his body tormented, and would give even a whole world, if he were Lord over it, for one drop of water to cool his flaming tongue. O let him be a warning to all sinners, and teach us to use our bodies well; to look to our Eyes, to our Ears, and to set a watch before our Mouths, for fear lest we dishonour God by them, and bring endlesse wo unto our selves.

Well then, you see that it is an exceeding great joy to Gods Saints, that they shall rise again, and it is a comfort of all comforts, that we shall rise again, a for

for then these eyes shall see those friends which sinne and death hath so long separated; so it will be a terrour to the wicked, that they shall *rise again to judgment*. It were well with the adulterous man, with the drunkard, &c. if their bodies might never rise, if they migh rot and perish in corruption, and that their soules might be even as the soul of a beast, a vapour utterly to be extinguished. But now there is more behind, they shall one day come to Judgment: and therefore St. *Iohn* telleth us in this place, *That he saw the dead both great and small, stand before God*. Even our dead bodies must arise, either to honour, or dishonour, either to joy, or to pain, to salvation or damnation: and therefore it is necessary for us to bethink ourselves of this betimes, while it is called to day.

Thirdly, this should teach us, that we mourn not immoderately for the dead: which is a great sin, to mourn without hope; nay it is a kind of envy to bewail the losse of a friend, which is gone to rest, since, when Christ comes again, he will bring us again with him. What though these bodies of ours tast of corruption? they shall not perish in corruption: but the earth and the waters and the fire it selfe, shall give up a true,

true account of all their deed they have swallowed up and devoured, in the day of Christ.

Use 4. Fourthly, this should move us with all care and diligence to get good assurance unto our own souls, that these bodies of ours shall have a glorious resurrection in that day. So *Paul, I have hope towards God, that there shall be a resurrection of the dead, both of the just and of the unjust.* Acts 24. 15. And this made him endeavour to keep a good conscience before God and all men: so should we live as men wholly devoted to God, whose we are in life and death.

Who? Great and small.

Both great and small. These words may admit a double exposition: for it may seem thus; that by *great* and *small*, is meant those that be great men grown, or else little children, young and old, all must appear. For wee see that many die, even little children, young children of a span long, some again die full of years. Well, both *great* and *small* must appear; none shall be so young, or so little, but they must stand before God; and none so great, or so strong but they must appear likewise. Secondly, by *great* and *small* may be understood all sorts and degrees of men and women; rich men, and rich women; poor men, and poor women: All sorts and conditions

tions must come to judgment; as well the Prince as the Subject; as well the rich, as the poor begger: as though St. *Iohn* should have said. I saw all men that ever have been, or shall be to the end of the world, none shall be wanting: The rich and poor, young and old, high and low, married and unmarried, bond and free, all must stand before God, Oh what a wonderfull assembly will this be, to see so many millions of thousand? It is a great sight to behold an Army of men of an hundred thousand, but here shall be a thousand thousand, a number without number, even all men, women, and children, that ever have been or shall be unto the worlds end. Nor shall be wanting the rich and needy, young and old, high and low, bond and freed; all must stand before God. And therefore it is well called the day of the Lord, when all the offspring of *Adam* shall stand before God, whose Nature is Majesty, whose life is Sanctity, whose Waies are Holy, whose Eternity hath no end; who made the world, and will never change his power nor mind, whose age never decayes, nor growes old with years. And as St. *Austin* saith, when he thought of Gods attributes, *O Eternity, O Eternite, O Eternity*; in repeating of the word

word so often, he thought to have dwelt upon the word: for indeed, eternity hath no end, and all things else have an end; and all must appear before this everlasting God, at this generall Assize.

Doct. 6. All must appear before Christ in judgment. 2 Cor. 10.

So that the instruction is very plain, that all must appear in Judgment: High and Low, Rich and Needy, Noble and Ignoble; all must then make appearance before the Lord Jesus, in Judgment: The poorest soul that ever breathed in this world, shall not be wanting when Christ shall come to Judgment. *We must all appear before the judgment seat of Iesus Christ, that every man may receive the things that he hath done in his body, whether they be good or evill.* Heb. 9. 27. *It is appointed for all men once to die, and after death to come to judgment.* As men are sure to die, so sure and certain shal they come to judgment after death. It will not serve the turn as with earthly Judges, The party is dead; for this judgment seat is set forth for the *quick* and the *dead*. The Lord Jesus now for the manifestation of his Power, Truth, and Justice, must bring every one to judgment.

Vse 2. Seeing St. *John* saw the dead, both *great* and *small* stand before God, that is all sorts of men and women high and low, rich and poor, bond and free, all must appear

pear and hold up their hand, at the bar of this great Judge. Surely this ought to move all sorts of men to make a Conscience of their lives, to repent of all their evill waies, to turn to God by true repentance: For you see here no excuse will serve the turn, no avoiding of this appearance, all must appear, the very Devills themselves, and all the damned spirits must come to judgment *Tophet is prepared for the King*, saith *Esay*; the Judge, the Gentleman, the Rich man, if they be wicked, their riches shall not excuse them, but rather be a witnesse against them; nor the poorest shall not be forgotten.

Surely then, if we have any care at all what shall become of our poor soules at this day, we ought to perswade all, both the Poor and Rich, Minister and People, to repent, and turn to God, and lead new lives, that then we may rejoyce with joy unspeakable, & be glorious at the last appearance: This did make St. *Paul to labour to keep a good conscience before God & all men* & why? because there must come a day, when all must arise to Judgment, and give a strict accompt of all their evil thoughts, words, & works. And the same reason should stirre us up like wise to keep a clear conscience. And what is the cause that men live in sin and

2 Cor. 15
Esay 30.

and defile themselves with many thousand abominations? Surely, because they think not of this day, that they must all come to reckoning. Oh it would stay and bridle their carnall hearts from many foul and filthy sins *which now they commit with greedinesse.*

1 Cor. 5. 11. Act. 17. 2

This will be a happy day to all the children of God, to hear the Judge say unto them, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world.* O happy day! O blessed voice! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, &c. this will be a terrible and fearfull day to hear the shril voice of the Judge, *Go ye cursed into everlasting fire, prepared for the devill and his Angells.* O doleful voice! O heavy newes! O fearfull sentence! O woe and ten thousand woes to all ungodly sinners: Woe then unto the Idolater; Woe then unto the Adulterer. &c. wo to ungodly wretched sinners, for there is no escaping of this sentence: All must appear, all must stand before God, all must come to their answer. None shall be so great to escape, or so small to be forgotten. And then woe to them that shall arise to this fearfull and heavy sentence, and sad newes of condemnation. Oh, it had been better for such men

if

if they had never been born, or had bin brought forth as loathsome Toads and Serpents; for then begins their eternall misery and condemnation.

Oh then again and again, let us bethink our selves, that we must come to judgment, we must be called to a reckoning; we cannot escape the heavy sentence of judgment by any means whatsoever.

Again, where St. Iohn saith, *He saw the dead*: As this may be a terror to all wicked and ungodly men and women; so here is matter of endlesse comfort unto all poor members of Christ Jesus: in this life, who is more full of grief in body and mind then Gods children: Long and tedious sicknesses, many annoyances: some be full of sores from top to toe, as *Iob* was, which confessed, and said to *Corruption, thou art my Mother, and to the worm, thou art my sister and my brother.* And though *Iob* had all these sores outward, yet Saint *Ambrose* saith *He had within him a soul full of sweet Ointments, which was full of sweet savour in the Nostrills of God.* Some maimed and diseased in body as *Lazarus* was, as the poor Cripple which lay at the pool of *Bethesda.* Well, when our bodies shall now arise, they shall not be weak or lame, or maimed, but a very perfect body

Vse 2.

Iohn 5. 2, 3.

body sound, and a glorious body: All pain shall have an end, all woe shall cease. And such shall their resurrection be, as is spoken of in *Mat.* 27. 52. *And the graves were opened, and many of the Saints bodies which slept arose, and came out of the grave after his resurrection, and went into the holy City of* Jerusalem. *But as for the ungodly, it is not so with them*; but they shall arise that both body and soul may go into Hell together, which is a place for Reprobates.

Oh that we had hearts to think of this both young and old, rich and needy, Minister and People, that we must stand belly-naked before God; that we must give an account of all our sins to his Majesty, it would bridle us, and keep us from many presumptuous sins, which we now daily commit, and as wilfully as the horse that rusheth into the Battel.

The great Assize.

The second Sermon.

Revel. 20. *Vers.* 12. &c.

12. *And I saw the dead, both small and great stand before God, and the Books*

were

were opened: and another Book was opened, which is the Book of life, and the dead were judged of those things which were written in the book, according to their deeds.

WE have already the person of the Judge described unto us, with what unspeakable Majesty and glory he shal come, to the great comfort of the godly; and also with what terror he will come, to the amazement of the wicked. Secondly, we have heard who shall be cited to appear, *Both great and small*; all must appear.

We shall at the day of our resurrection appear in full beauty and strength, the old shall not be above thirty, nor the Infant under the same years; I say, we shall then appear before God in a perfect age as *Adam* was created at, which was a perfect man, which was about thirty years old, or at the age of our Saviour when he dyed upon the Crosse, which was about thirty three years, as our antients do affirm. And for the place where it shall be, it is imagined by divers good Divines, and likewise by *Thomas Aquinas*, and all the School-men, except *Peter Lumbard* and *Alexander Hales*, that

it shall be over the valley *Iehosaphat* by *Mount Olivet*, which is neer unto *Ierusalem*, eastward from the Temple, and, as our Cosmographers describe it, to be in the midst of the superficies of the earth, and it is very likely for four reasons.

First to confirm this, the Scripture doth intimate so much in plain words, *I will gather together all Nations into the Valley of* Iehosaphat, *and plead with them there*, Joel 3. 1. 2. *Cause thy mighty one to come down, O Lord, let the heaven be awakened, and come up to the valley of* Iehosaphat; *for there will I sit and judge all the heathen round about.* 2 Chr. 20. 29.

Secondly, because that as our Saviour was thereabouts Crucified, and put to open shame; so over this place his glorious Throne shall be erected in the ayre, when he shall appear in judgement, to manifest his power and glory: for it is meet that Christ should in that place judge the world with righteous Judgment, where he himselfe was unjustly judged and condemned: Likewise that neer unto this valley was Mount *Moriah*, where *Abraham* would have sacrificed his Son *Isaac*, as you may read *Gen.* 22. Also that *Jacob* saw two Angells ascending and descending on a ladder, *Gen.* 28. Also the Angell

put

put up his sword, and fire from heaven burnt the sacrifice in *Araunah*'s floor, 2 *Sam.* 24. Also neer this place *Solomon* built the Temple, 2 *Chron.* 3. 1. Likewise this was neer the place where he preached the Gospell, suffered his passion, and after entered into glory.

Thirdly, Because seeing the Angells, shall be sent to gather together all the elect from the foure winds, from one end of heaven to the other, it is most probable that the place whither they shal be gathered, will be neer to *Hierusalem*, in the valley of *Iehosaphat*; and this valley was so called at first from the great victory which the Lord gave *Iehosaphat* and his people over the *Amorites*, *Moabites*, and those of Mount *Seir*; which victory is a type of the finall victory which the supream Judge shall give his elect over all their enemies in that place at the last day.

Fourthly and lastly, because the Angels told the Disciples, that as they saw Christ ascend from Mount *Olivet*, which is over the valley of *Iehosaphat*, so he shall in like manner come down from heaven; and this is the opinion, as I have said before, of the aforementioned Schoolmen and Authors.

3. Circumstances How men shal be judged.

Now followes in the third place, the most

most speciall and principall matter of all, namely, after what matter all men shall be judged, in these words *And the Books shall be opened*, &c. We know that earthly Judges are brought to the Assizes with great attendance: They being placed, the prisoners are brought forth, they are called over one by one, and their inditements are read, and witnesses produced, and so according to their offences they receive Judgment; Even so at the great day of the Lord, Christ Jesus shall come with ten thousand of Angells, and before him shall stand all men and women, both great and small, and then shall the books be brought forth. Indeed we see, when an earthly Judge sits on the bench, it holds a long time to try causes: such witnesses and such evidences must be produced: But it shall not be so at the last day; for when all men shall stand at the Bar of Christs Judgment, they shall be Judged according to the written Records, even according to the Books: for they shall then be opened.

Bookes what is meant by them. Every mans conscience.

Now if you would know what these Books be, it is easie to know, for they be even the particular Conscience of every man and woman: thy conscience is the book, that shall be opened, and that shall be as good as ten thousand witnesses,

either

either to excuse or accuse thee before God. For there shall need no other witnesse, no other evidence against us at the last day but our owne Conscience. For as God hath his book of infinite knowledge, whereby he knoweth the sins and offences of all men as certainly as if they were written in a Book: so likewise he hath given unto every man and woman a book, their own conscience, wherein are fully written *all our thoughts, words and deeds, so as none shall escape*: *David* saith, *Thou, O Lord knowest the thoughts of my heart, long before I utter them.* And then shall be opened first, *the Book of the Law, and then the book of Conscience*; by which all our actions must be tryed and examined; for God keeps a Book of all our particular thoughts, though they were never so swift; and it is called Gods Book of Remembrance: then the Book of our own Conscience shall be opened, which is now so closed up in our breasts that no eye on Earth but our own knowes and perceives. These bookes being opened, we shall finde then our sins to agree in every title: Then there is a Book of Judgment, which this sentence shall be pronounned by. Then, last of all, there is a book of life, in which all our names are written

A marvellous thing.

ten

ten, and that was the book which *Moses* zeal did desire that his name might be blotted out, rather then his Masters name should be blasphemed. Gods book is unalterable, and cannot be changed or defaced by time. Mark, I pray you, before the Sentence is denounced, the bookes shall be opened, first the book of the law; and then secondly the book of our Consciences, the one shewing a man what he should do, the other, what he hath done. Against the book of the Law, none shall be able to except: *For the Commandements of the Lord are pure and righteous altogether*: And as for the book of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man, not by another mans Conscience, but by his own, the which he hath alwayes had in his keeping, even in his owne bosom.

Psal. 19.

Now seeing here, what is meant by these books, namely, every mans particular Conscience: Let us come to search, what be the things written in this book; and first, what use we are to make unto ourselves from this, *Every mans book shall be opened*, &c. First in these books are written every thought of our hearts; none so secret or so close, but it is here recorded. Secondly

Doct. 1. All our thoughts words, & works, must come to judgment

condly, every ungodly speech, every idle word of our mouth. Thirdly every act that men do, though never so closely done; *Thou hast sealed up all our sins in a bag*, saith *Iob*, to shew the exact kind of keeping them against that day of account. Surely, if there be any thing in a man to be marvelled at, I must needs confesse, that this is a wonderfull work of God, that he hath given to every man and woman a Conscience, which is like unto a book, in which is recorded all our thoughts, words and works. A wicked man, and an unchaste woman, how many thousand vile and filthy thoughts have they in their minds night and day, their hearts burn in lust and uncleanesse: now they passe away from them, they regard them not, they make little or no account of them: but know, they are all written in this book of thy Conscience, thy Conscience marketh them, thy Conscience writes them down, and if thou repent not of them, and leave them, O wo unto thy soul, *when these bookes come to be opened, and read over*: For then thy Conscience will accuse thee and lay unto thy charge every one of them in order. *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance*, saith *David*.

1. In the books of our Conscience is written, 1. Our thoughts 2. words, 3 Our Works.

Agair,

Again in the heart of man what anger, what envy, what malice lurks therein, and they passe it over, and think it no matter? well know (beloved) that unlesse you repent of the very thoughts of your hearts, even these things will be found written in the books at the day of Judgment, and what a lamentable thing will that be?

Secondly as our conscience is privy unto all our thoughts and will accuse us of them at the day of Judgment: So all our speeches are noted therein. What a number of prophane speeches passe out of the mouths of wicked and ungodly men and women? what horrible and blasphemous oaths? what cursed speaking, lying, and slandering? Now a wicked person that thus abuseth his tongue so many severall times in one day, he cannot for his life remember them. Well, know that every sinfull word thou speakest, *is written in this Book*, there it is recorded; and when this book of thy Conscience shall be opened, it will discover all thy sinnes, not onely thy filthy thoughts, but every wicked word.

Our Saviour tells us, *that we must give an account of every idle word at the day of judgement*: and though men labour to forget them, and slight them by pastimes and

Mat. 12. 16.

and company, yet they are written in their consciences, and one day shal come to Judgement. Know this I intreat you, that we must all have a Resurrection, and then give an account of our actions, whether they have been good or bad; the number is here set down in the word *all*, as in the 25. of *Matth*, *All must appear*; all must arise, and give an account to this Judge. Nor must we imagine that we shall be called particularly one by one, like a Jury impannelled; or like a company or corporation, as first one and then another? No, it is said, All must arise together, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to look unto our lives, and to learne to know of what we are made, and to make a covenant with our eyes, as *Iob* did; and to confesse with him though we be now rich and strong, as *Iob* was, that corruption is our Father, and to the worm thou art my Mother, and my Sister: and to set a watch before our mouth, as *David* did; and to lay aside our vain oathes, and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to judgement.

Thirdly, if we come unto the lives of

men and women, why (alas) they be nothing almost but a continual practise of sin; and the sins of mens lives be innumerable, even as the sand on the Seashore. Now though mens lives abound with so many thousand sins, yet we see man perceives it not, nor knowes one quarter of his sins: it may be he knoweth some, but forgets the greatest part of them: But yet they be all written in the *Book of thy conscience*; and they shall all come to judgement, when these books shall be made manifest, though never so secret; for thy conscience doth mark them all, and pen them down against the day of account.

2 Cor. 5 10. Mar. 12. 1. E . . 12. There is no sin so secret, that God will not bring to light: yea, all our sins shall be discovered and laid naked before him: whatsoever hath been done in secret, shall be published on the house-top, and shall come to light.

Reason. And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sin: for the more a man comes to see the number and greatnesse of his sins, the more it will vex his soul, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: so it is with a sinner; his sins are debts set upon Gods score, and registred in his book. Se-

Secondly, that the wicked may not plead, Not guilty, God will take away all colour of excuse: *They shall have no cloak for their sin*; and if it were not so, they would be ready to say, *Lord when saw we thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought for to doe, convict them before he condemnes them. Iohn 15. Mat. 25. 45.

Now seeing what is meant by these *Books our conscience*; and likewise what be written in them, even all our thoughts, words, and works: let us come to see what use we are to make of this Doctrine.

Hence first of all, we may obserue the endlesse love and mercy of our God towards us, foretelling every one of us now of the opening of these books, that our consciences shall be laid open, these books unclasped, and all our thoughts, words, and works, must come to judgment: Surely it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God. *Vse.* 1.

Secondly, we see here, that it is not enough for a man or woman to abstain *Vse.* 2

from evill words and works, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, and *Peter* bids *Simon Magus to repent, and pray if perhaps the thoughts of his heart might be pardoned.* How ought then every Christian man and woman to be wary of their words; yea of their thoughts, seeing we must give an account of all; and our own conscience which is within us, to bear witnesse against us: and this we ought to take notice, if the book of our conscience be foule, that we do not sink under the weight of despair; and if we be clear, not to presume of ourselves, as *Peter* did; but rather with *David* desire the Lord, *Not to enter into judgement with thy servant, for in thy sight shall no man living be justified.* But say; O Lord, I will not dispute the cause with thee; for if I propound my righteousnesse, thou wilt condemn mine iniquity: we may justifie ourselves before our selves, but not before God; and not by pleasing our selves, but displeasing of God; for our books shall be opened saith the Text, and that is the touchstone to try whether we have done good or ill. Saint *Augustine* confessed, O, saith he, I want mercy, and as a fugitive, I returne and seek for peace, and confesse I am not worthy

thy to be called thy creature, my conscience tells me so, which is the witness that I daily and hourely bear about me. And why should we carry this book within us, some will say. I answer, because God will be just in all his waies, and righteous in all his dealings; and because our own sins which we have committed, we are apt to smother; and because we think we have committed them secretly, and that no man hath seen us, we will deny and forget them; therefore hath God placed this book in our breast, which is our conscience, which will either excuse or accuse us that day. I doubt not but the children of God are carefull over their very thoughts and words. For a wicked carnall man may abstain from some grievous sins; but it is a note of the true child of God, to repent of his evill thoughts, and to be carefull over them continually.

Vse. 3. Shewes the misery of such as have polluted consciences!

Thirdly, seeing every mans conscience is the book and every mans sinis penned down therein: we may see the wofull misery of all those that have defiled consciences, wicked and unclean hearts. For look how their consciences do accuse them, even so will God condemn them. And having not repented of their sins, they carry a tormentor with them; namely, a guilty and

an accusing conscience, which is their Judge to condemn them, and their Hell to torment them.

Use 4. Fourthly, here is condemned that wilfullnesse of many in our daies, who never think of this, but if they can hide and conceal their sin from the world; they think they have done very wisely. But alas, alas, deceive not thy self, nor thine own soul: God taketh a view of all thy actions, he noteth thy dark shop, thy false weights, and mixed wares; he is light it selfe, and shall not he see? justice it selfe, and shall he wink at unrighteous dealing? He knoweth the heart, and can the deceitfull tongue of mortall man deceive him?

If then this be so; what manner of men ought we to be in holinesse of life, and blamelesse conversation? How should we set a watch over our tongues and be sure to have an eye to our feet, to abandon all our evill thoughts? but alas we think not of this day, it doth not enter into our hearts, for if it did, would men lie, steal, commit adultery? it were impossible. Call to mind then betimes this day of reckoning and accompt, that thou goest on now in an evill course and way of sin, that one day thou must come to an accompt, when all thy sins shall be discovered, and laid

laid open to all, to Angells and to men. We pitty that mans case, whose cause being bad, is like to be heard before a judge that will do justice, and so can look for nought but to be undone for ever, and yet never consider what reckoning we have our selves to make at this day of the great *Assize* of all the World.

Vse. 5

Fifthly, seeing the books must be opened, and every mans conscience must come to scanning, because sentence shal passe, and judgment shall be awarded according to the things written therein: how should this cause us all, both Minister and people, to labour to get a good conscience? if thy conscience be good thou shalt no doubt be blessed; if thy conscience be filthy and polluted, thou art accursed: and therefore it should be our chiefest care, our chiefest study, and our chiefest desire all our life time to keep a good conscience. Now if you ask, how is it possible to get a good conscience? I answer, for the getting and keeping of faith and a good conscience, we must know it is done by the use of the Word of God. *Sanctifie them by thy Truth; thy word is the Truth.* And therefore we must intreat the Lord to exhibit unto our minds the certain testimony of his saving grace, which he

The v to get a good conscience. Ioh. 1. 15

hath begun to work in us, which will make our consciences tender, and good consciences when these books shall be opened, and so to powre out his holy spirit into every one of us, that it working in our hearts, we may do that which is pleasing in thine eyes, to walk in thy Commandments, and to keep thy judgments, and that by the Ministry of thy holy word and Sacraments (indued with a justifying faith) to believe in the name of thy Son, and so being made partakers of Christ righteousnesse, we may have the books of our consciences found perfect, and all our misdeeds cancelled, and that then no longer we may have the spirit of bondage and of fear, but the spirit of thy gracious adoption, which makes us cry *Abba Father*, which we cannot do without this, in having a good conscience before God and all men. All graces of Gods Spirit are wrought by his word. But that we may get a good conscience, we must

1. First, repent of all our sins; we must know by the Law of God what is sin, and what is not.

2. Secondly, we must know the heavy curse of God even for sin; that the reward of sin is death eternall, both of body and soul. For men do by nature sooth themselves in their sins: and though

though we hear of Gods Judgments against sin, yet whose heart is touched and troubled? Thus we run on still in sin, and fear nothing; they mean well, they say, but live ill, and think all is well. 3.

Thirdly, till we see what sin is, and then see the curse of God due to sin, we shall never seriously try our consciences, and see how our sins have wounded them, that so we may repent us of sin.

Fourthly, we must be grieved for our sins, we must acknowledge and confess them, begging for the pardon of them; *and to hunger and thirst after Christ Iesus*: for there is nothing that can purifie the conscience, and quiet the heart, but only the blood of Jesus Christ applyed to our souls by faith, with perswasion of the forgivenesse of them. 4.

Mark here then (beloved) when a man is thus truly humbled for his sins, and beggeth the pardon of them with sighs and groans; then will the Lord send down into his soul *his blessed Spirit, to assure us of Gods mercy, of the pardon of our sins, that our wounds in conscience are healed: and this is done by the means of a lively faith, which purifies the conscience.* Acts 13 9.

Hereby we may perceive that most men are in a wofull case: for

for (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sin, and therefore cannot possibly have a cleer conscience: *For whatsoever is not of Faith, is sin.* Heb. 11. 6.

Again, though men see their sins, and oftentimes their consciences check them for sins, yet how few do bewail their sins? For I am perswaded that there is not so wicked a sinner living, but sometimes his conscience checks him: indeed men see not the danger, and feel not the wounds of the conscience, because now these books be clasped, they be shut up, their seared consciences be now asleep: but the day will come, that these books must be opened, and their secrets declared, and then their consciences will accuse, condemn, and torment them, so that they will wish they had never been born.

Again, when a man or woman hath gotten a good conscience; so as being truly humbled for their sins, and begging pardon, they find sem: assurance of Gods love in Christ, and that now their consciences do not accuse them, even then must men take no lesse pains to keep and preserve a good conscience, to do nothing to wound thei[illegible] O Lord saith David, [illegible] who can

can bear? A mans conscience is a very tender thing: it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemish the eye, but endanger the sight: So the conscience is a tender thing; if ye prick it by sin, it will blemish thy conscience, wound it, and even make havock of thy soul. And therefore saith *Solomon*, *Counter-guard thy heart, and watch over thy soul. Prov.* 4. 4. that thou do nothing that may wound thy conscience.

Means to preserve a good conscience.

Now that we may keep these books of account (our consciences) pure and good, we must do two things: First avoid all things that may any way hurt a good conscience. Secondly, use all good means and helps to cherish a good conscience. In truth, all sin hinders a good conscience. Sin is that which doth wound the soul, and maketh shipwrack of a good conscience; that is the very overthrow of mens souls. And therefore if you would keep a clear conscience, take heed of sin, which wounds a good conscience, and *makes it unable to stand before God at the last day.*

What be the lets of a good conscience.

But there be two speciall lets and impediments of a good conscience: First, ignorance of the Law, and the Word of God: for when a man knowes not

1 Ignorance.

what

imile.

what is sin, and what not, how can he take heed lest he wound his own soul? And therefore we see, let a man come into his house at midnight, he can finde nothing amisse and out of order; but let a man come in at noon, then he can espy the least disorder: even so poor ignorant souls, not knowing the law of God, cannot see any wounds in their consciences nor nothing amisse in them; But let them once come to the Word of God, and look in this glasse, then they shall find themselves much out of order, to have wounded souls, and defiled consciences.

2. Worldly lust.

Then the other impediment of a good conscience is wordly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. and he that suffers these desires to rule too much in his heart, cannot possibly keep a good conscience.

And here would I advertise every Christian, First to do all things that may serve and cherish true saving faith, whereby our soules be assured of the love of God in Christ Jesus for the pardon of our sins. For Faith is the root and foundation of a good conscience: and without faith there can be no good conscience. Now to preserve Faith, we must often hear and

and read the Word of God, repent of our sins, acknowledge and confesse them, and be humbled for them, and walk in the paths of faith and repentance, and in so doing we shall find more and more the comforts of a good conscience. And therefore we must take heed that we do nothing to break off the feeling of Gods love, or to wound our poor consciences. Rom. 10.

Secondly, we must endeavour in all things to obey Gods will, and to bear a constant purpose not to sinne in any thing: for a purpose to live in sin, and a good conscience, cannot stand together, so that where a purpose is to live in sin, there is neither faith, nor a good conscience.

Thirdly, we must walk with God by example, as *Henoch* and *Elias* did, so to order our lives, as if we were alwaies in the presence of God: and likewise to remember, that his eye is the all-seeing eye; though we think none doth behold us, yet God sees us, and will punish us: but remember this, and this will make us keep a good conscience, and the want of this maketh men bold to sin, because they consider not, that God sees them, and that they have a conscience within them.

And

And another Book was opened, which is the book of life.

THus when Christ Jesus hath examined the books of mens consciences, to view what is therein written that judgment may be awarded accordingly; now he sheweth that he will open a second book, and that is even the book of Life. And of this book of Life we shall see often mention made in the word of God, both in the Old and New Testament; as that of *Moses*, *Oh this people have grievously sinned: Therefore now if thou pardon their sins, thy mercy will appear; but if thou wilt not, I beseech thee raze me out of the book which thou hast written.* Again, *Let them be put out of the book of life, neither let them be written with the righteous.* Again, *He that overcometh shall be cloathed in white array, and I will not put out his name out of the book of life.* And the holy Ghost speaking of the heavenly *Jerusalem*, saith, *There shall enter into it no unclean thing neither whatsoever worketh abomination or lies. But they which are written in the Lambs Book of Life.*

Now if you would know what is here meant by the book of Life, it is the book in the which all the names of Gods elect, which in his eternall pur-

pose

pose he hath chosen, be written as it were with letters of Gold: it is nothing else but the Almighties eternall counsel, purpose, and decree, wherein he hath elected and chosen a certain company of mankind, to bestow eternal life upon them: for we must not think that God hath any need of a book, but only for our understanding he speaketh thus: even as a Captain records the names of his souldiers, to call them one by one; and as in Cities, the names of the chief men be recorded; so God hath, as it were, enrolled the names of all his Saints, and engraven them in the book of life with letters of gold for ever, so as not one of them shall perish. Thus seeing what is meant by the book of life, let us see what we may learn hence.

Hence then we learn, that God hath a book of life, wherein the names of all the elect are written, the places make it manifest, who is able to call over all his servants and people by their names, even as Records are kept in a City, or Corporation, wherein the names of all that are free in the same are written: so perfectly are all the elect known to God, who can call them all over by name. Let us heare the reasons for the further confirmation of the same point.

Doct. God hath a book of life wherein are the names of all the elect written

First,

Reas. 1. First, he is the true shepherd of his sheep now every good shepherd knoweth his sheep, *I am the good shepherd, I*

John 10. *know my sheep, and am known of mine.*

Secondly, the knowledge of God indeed is so exact and perfect, *that nothing can be so secret that is hid from him. He searcheth the heart, he trieth the reins, and understandeth the hearts long before.*

Rev. 2. 18. *His eyes are like a flame of fire; and his feet like fine brasse*, as St. *Iohn* saith, to shew that nothing can be hid from his sight.

What be the Uses?

Vse. 1. First, hence we may behold the blessed and happy estate of all the *Elect and chosen children of God*, For all those which be *written in the book of Life*, be blessed and happy for ever. *If thy name be written in the book of Life, thou shalt never perish.* Christ will not blot out thy name out of the book of Life, but acknowledge thy name to be in his

Rom. 11. book at the latter day, to thy endless joy and eternal comfort. *Whom God loves once, he loves to the end.* But woefull and wretched are those which are not written in this book: for all these shall

Rev. 20. 27. be shut out of heaven, whose names are not in the book of Life.

But here we must take heed of the carnall reasoning of wicked men, and

women

women. Many there be who reason thus: If I be the child of God and written in the book of life, let me live as I list, nevertheleſſe I am ſure to be ſaved. Others ſay, if I be a reprobate, and not written in this book of life, I am ſure then I ſhall not be ſaved, although I live never ſo well: take heed I ſay with St. *Paul*, that ill words do not corrupt good manners; we know that God made us without our help, yet he will not ſave us without our help, or whether we will or no: Poor ſouls, they know not what they ſay, they ſpeak flat contraryes: for if God hath elected any man or woman to eternall life, he hath ordained that they ſhould walk in the way leading thereunto, and by their good which others behold, may glorifie the Father which is in heaven: and it is impoſſible that they ſhould run on in ſin, and live and dye therein. And therefore if men thus reaſon, they do even caſt away their own ſouls, and with *Cain* and *Judas*, become their own Judges and Executioners: but let all men know, that as God hath ordained ſome men to eternall life, and written their names in heaven, ſo he hath appointed them the means to walk in, to bring them thereunto. Ro. 8. 3.

Secondly, we are taught here that the *Vſe. 2.*

Lord

Shewes what care the godly to have ought to know that their names be written therein.

Lord hath a book of life, wherein all the names of the elect be written; we see hence what must be our chiefest joy, and best comfort, even this, to know assuredly, that our names are written in the book of life. This Christ himselfe will teach us in that speech of his unto his Disciples, which rejoyced so, because the Devills were subdued under them, and cast out by them; Nay rather (saith our Saviour) *Rejoyce that your names are written in the Book of life.* But alas, what do we rejoyce in to be the son of a rich man, a Gentleman, or Nobleman, to have gold and silver, lands and livings? This makes men to bear themselves aloft, and to presume so much of their own strength and power, that they forget God and a good conscience which must stand them in great stead at the end of their life: But who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the book of life?

Note.

Well, having thus observed from the Word of God what is understood by this book of Life, namely, the eternall decree of Gods election; here hence cometh two weighty points to be considered of us: First, whether it be possible for the child of God to know whether his name be written in the book of

1.

life

life or no. Secondly, if it be possible, that by what means we may attain to this knowledge, to be assured that our names be in heaven, that we are in the number of those that shal be saved. And these are two most necessary and fruitfull points for to be known of all good Christians.

Now concerning the first, whether it be possible for the child of God to know whether his name be written in the book of life or not: the Church of *Rome* holds, that no man can certainly know whether he be the true child of God, or no: Nay, they condemn this as a foul fault, and bold presumption, for any man to be certainly perswaded of this, that he is the child of God, elected in Christ Jesus, and that his name is written in the book of life. They say we are to hope well, &c. but (alas) shall we venture the salvation of our souls upon an uncertain hope? No, we must go further and labour to be assured, and certainly perswaded of this hope, that our names are written in the book of life.

1. Whether it be possible for the child of God to know whether his name be written in this book of life?

And that a true Christian man or woman may assuredly be perswaded, and certainly know that he is the child of God, it is out of question if we will believe the holy Ghost; else why should

Saint

1 Pet. 2. 10. Iohn 10. Rom. 8. 16. Luke 10.

St. Peter wills us, *to give all diligence to make our election sure? And why did our Saviour bid his Disciples rejoyce that their names were written in the book of Life*, if they could not know it? Again, every Article of our Christian faith doth confirm the truth of this Doctrine; where we are taught to believe the Catholick Church, and that we are of the number of Gods people. We believe the pardon of our sins, and that we shall have life everlasting.

Iob. 19. Rom. 8. 48.

Now then you see how little we are beholden unto the Church of *Rome*, who hold that we may not be certainly perswaded of our salvation, but must onely hope well. Did not *Iob* know it? Did not *Paul* before know it? then let no man doubt of this, that the children of God may and do know it, that they shall be saved. And therefore let us believe this doctrine and embrace it: and withall let us abhor the Doctrine of the Church of *Rome*, which is contrary to the Gospell of Jesus Christ. For what comfort can any Christian have, till he know that he is the child of God? How should we dare to call upon God? How can we be at peace in our souls? with what comfort can we perform obedience unto God, except we find this blessed perswasion, that our names are in

in this book, and that we be the elect and chosen of God.

Secondly, now the next question is, How any man or woman may come to this certain knowledge, whether his name be written in this book, and how he may confidently be perswaded whether he be the child of God, or no? And this you see is matter of no small moment, but such a thing as concerns our soules very nearely; and therefore let us be very carefull to listen unto it, that we be able to prove our selves, whether we be in the faith or no, whether we be the sons of God or not; and so whether we shall be saved or not. 2 Cor. 13
Oh it is a matter of endlesse comfort to Gods children, when they know this, that they be the children of God & that eternal life belongs unto them; it will stir them up to obey God with joy and cheerfullnesse all the dayes of their life.

By what meanswe may come unto this knowledge. Deut. 29

Now there be two wayes to know it: One is by ascending up to heaven into the privy counsell of God; but this is a dangerous way, and not to be attempted by any man, because *Secret things belong to God: but things revealed to us and our children: and his waies are past finding out*: And therefore this way no man dare assay.

Besides this, there is yet another way to

to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts, to prove that we are in the number of Gods elect. For as *Solomon* saith, *As water sheweth face to face: even so the heart sheweth man to man.* Even, as a glasse sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names be written in the book of life, that is, whether you be the elect of God, and heirs of eternall life; you must now enter into your own souls. *Prove your selves*, and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true marks and notes of Gods children, thou needest not fear, but that thy name is in this book, and thou shalt certainly be saved. But as for wicked and profane men and women, that make no conscience of sinning: they shall in spite of their teeth, upon this examination, utter this dolefull tune; *I am a sinfull wretch*, I know not what will become of my poor soul at the day of judgment. And therefore that we might in some measure try our selves, and judge whether we be in this book, and so shall be saved; let us search out of the holy word of God some cer-

Prov. 29.

2 Cor. 13

certain marks of Gods Children.

The first mark whereby we may know whether we be elected or not, is the inward testimony and witnesse of Gods Spirit: *Yee have not received the Spirit of Bondage to fear again, but ye have &c.* Whereby St. *Paul* tell us, that wicked and ungodly sinners, which have not the Spirit of God to guide them, but live in sin, have only the Spirit of bondage, they have no true peace in their souls; but they that be the children of God, have the Spirit of adoption, which seales unto our hearts the assurance of adoption and election, and doth make it known unto us that we are the Sons of the Almighty: *For his Spirit doth witnesse to our spirits that We are the Sons of God.*

Marks of Gods children by the Spirit, Rom. 8. 15.

Rom. 8. 16.

And that no man might deceive himself, and think he hath the testimony of the Lords Spirit, when he hath it not, St. *Paul* gives two most excellent notes, to know whether we have the testimony of the Lords Spirit, yea or no; it maketh us cry, *Abba Father*, where the Spirit of the Lord doth witnesse to any mans soul, that he is the child of the Lord, it will make him cry unto God, and even fill heaven and earth with crying and tears; with sobs and sighes for the pardon of his sins, as

Rom. 8. 15.

David

David did, who in the sincerity of his heart humbly confessed his sins unto the Lord and left it unto posterity to be said and sung in the Church for a testimony of his unfeigned repentance: and he which hath not this in him, that he can cry unto the Lord for the pardon of his sins, this man cannot truly assure himselfe that he is the child of God. And though men say, they hope to be saved, yet (alas) they seldome or never pray unto God for the pardon of their sins, but carelessly passe them over, if they be troubled for them, with good company and pastime, just like a man which hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out again, it inflames and burns the worse.

Secondly, if we find the testimony of Gods holy spirit, that we are the children of God, it will make us not onely to be earnest with God for the pardon of our sins, but it will make us cry *Abba Father*, that is, it will make us bear the tender affection of a dutifull and obedient child, so as we shall be afraid to offend so loving a Father: not so much for fear of the punishment due for sin, as for offending so loving a God, who hath loved us from the beginning, and therefore all those which delight in sin

and

and are not affraid to offend God, surely they can find no assurance that they maybe the Children of God. And therefore if you desire to be assured that your names be in this book, labour to finde this testimony of Gods Spirit, to witness unto your soules that you belong unto God, and labour to be earnest in prayer unto God, for that is a speciall work of Gods Spirit. 1 Cor. 2. 20.

The second means whereby we may know whether our names be written in the book of life, is by the Word of God, for the word of God tells us, *Whosoever believeth in Iesus Christ shall be saved.* But the child of God hearing this promise opened, and applyed by the Ministry of Gods Word, is able to say, I believe, and am able to apply this promise to my selfe. For a man that hath faith, knoweth that he hath it: and therefore can say, seeing I believe with all my heart, surely I know I shall be saved. 2. By the Word.

Thirdly, besides the blessed testimony of Gods Spirit, which cannot deceive, and the witness of the word of Truth, we may know our Election by the fruits and effects thereof. As we say, a man is alive, so long as we see him breathe, and can judge of the tree by the fruits: Even so by the effects of Electi- 3. By the fruits of Election.

on we may know whether our names be in the book of life or not. Now the fruits of election be set down by the holy Spirit, that all men may be able to examine and try themselves, and know whether he be ordained to life or not.

Rm. 8 38. *Whom God predestinated, them also he called; and whom he called, them he also justified; and whom he justified, them also he glorified.*

Where we may behold the marks of our election: for all that be elected unto life eternall, and be written in this book, they be first *called*; secondly *justified*; and thirdly *sanctified*. So then if you would know whether you be elected to life, look to those three effects of *Election*. Art thou *called*? art thou *justified*? art thou *sanctified*? then sure thou art *Elected*: but if thou hast not these three, then thou canst not assure thy selfe of thy salvation.

1. Calling. 2. Justification. 3. Sanctification.

1. Calling. So then the first fruit of our Election is our effectuall Calling; when as God doth by the preaching of the Gospell, call us out of the world from our old sins, to be of the number of his people, to live as his children. As he did call *Samuel* three times, so *Samuel* did answer, and left his bed; and likewise as he did *Paul* when he went to persecute the children of God at *Damascus*; and so likewise he

did

did *Matthew* from the receipt of custom; so he did call *Peter* and *Iohn* from fishing, and made them to be fishers of men: At this call being amazed, *Paul* fell to the ground, and it was the happiest fall that ever man had; for, as one saies, He fell a Jew, and did rise a Christian.

Again. when a man commeth to the preaching of the word, to see his sins and Gods anger for them, he dislikes them, is grieved for them, bewails them and begs pardon for them, and begins to become a new man, to believe in Christ, to seek after Gods Kingdome as *Nicodemus* did: He which findeth this effectuall calling in him, may assure his soul that he is predestinated to eternall life. But we must take heed that we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Many do hear the word of God with the eare, but we must labour to find the Spirit of God to preach unto our souls, to apply the word of God unto our consciences, to believe in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternal life and salvation. And therefore they which live in their old sins, as blind, ignorant, and prophane as ever Mat. 22.

before, (alas) how can they think to be saved? seeing God chuseth none, or saves not any, but whom he calls effectually by the Gospell, and severs from the rest of the world.

2 Thes. 2. 13.

Secondly, the fruit of election, is justification: *For whom he predestinated them he called; whom he called, them he justified; &c* So then here is another token and mark to know whether we be elected; namely, our *justification*. Now this is a speciall grace of God, to justifie a poor sinner that must be saved: and whosoever is not justified, cannot be saved. *Justification* hath two parts. first the pardon of sin; secondly, the imputation of Christs righteousnesse. For before a man can be justified, he must repent him of his sins, know them, hate, and abhor them, and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified or no, we must look whether we have truly repented; yea and have been truly humbled for our sins, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him and to wrestle with him, as *Iacob* did with the Angell, and not let him go till he hath

2. Justification.

Parts of Justification.

hath given us a blessing, to be perswaded and assured in our soules that Christ dyed for us, shed his blood for us, obeyed the law for us, and will cover all our sins and trespasses in his Righteousnes.

So then mark the conclusion; where there is obedience and repentance, there is remission of sins; where there is remission or sin, there is justification, and when there is justification, there is salvation. And this we must acknowledge not to have by nature, but by Regeneration, which is wrought in us by Jesus Christ, being the Author and finisher of our faith and salvation; and we must alwaies confess, that all the benefits and means of our salvation we have received from him, and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy spirit, which hath already kindled faith in us through the hearing of his holy word: It is by thy grace that we believe in thee our Saviour; and let us beg at Gods hands, that our faith fail not, but make it perfect, that we may be justified, and glorified in the day of the Lord Jesus; and on the contrary part, where there is no repentance, nor obedience, there is no remis-

Note Well.

No Salvation, without Repentance.

sion of sins, where there is no remission of sins, there is no justification; and where there is no justification, there is no Salvation.

O then, what shall become of those that live in sin, as *Pharaoh* did, and as *Dives* did, and as the rich man, which said to his soul, *Soul, take thine ease, for thou hast goods laid up for many yeares.* These men trusted more in the creature, than in the Creator; more in their Hosts, and Strength, and Riches, than in the living God: these are such which delight in sin, and never as yet could shed one tear for their manifold and grievous sins; they cannot find themselves to be justified, they can have no pardon of their sins; so long as they live in sin: and therefore if you would know whether you shall be saved, or not, labour first of all to repent, and to lay hold on Christ by faith, that so he may cover your sins in his blood,

2 Thes. 2. 13.

The third fruit of Election is *Sanctification*; and this is a speciall mark of Gods child, to be regenerate, to be sanctified. Now sanctification standeth in two parts, First, they must die unto sin; Secondly, they must rise to righteousnes, and labour to know Christ, and the vertue of his resurrection; and Christs resurrection must be

Sanctification consists of two parts.

our

our regeneration; and our regeneration must be our resurrection from sin and iniquity. And would you known then assuredly, whether your names be written in the book of life; look unto your hearts, if you find that you are sanctified, if you hate your old sins, and former evill waies, if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto God. *For there is no condemnation to them that are in Christ Iesus.* But if you do savour of the things which are of the flesh, and desire the garlick and flesh-pots of *Egypt*, lying in old sins, as drunkennesse and the like, why then certainly you have no assurance of salvation that you can be saved, but you must rehearse this dreadfull saying, *I know not what shall become of my poor soul, whether I shall be saved or damned.* Nay, if thou live in sin, thou maist justly fear that thou art a firebrand of hell, for *He that is born of God, sinneth not.* 2 Joh. 5. 18. And *let every one that calleth upon the name of the Lord, depart from iniquities.* 2. *Tim.* 2. Thus to die to sin, and to live in righteousnesse, is a sure token that we belong to God. Thus you see how a man may come to know, whether he be elected, and ordained to life, or not; now let us see what use ariseth hence. Ro. 8. 1.

Reas. 1, For comfort to the godly.

Seeing God hath this book of life, in which be written the names of all those that shall be saved, and none of them shall perish; hence proceeds endlesse comfort to all Gods children: if thou find that thou art the child of God, and thy name is written in heaven, nothing can hurt thee; though thou be poor with *Iob*, sick with *Hezekiah*, in prison with *Ioseph*, haled to death with thy Saviour Christ, yet nothing can hurt thee: Nay, all the gates of hell cannot prevail against thee, no damnation can come unto thee. *For if God do justifie, who can condemn?* For at the day of Judgment, Christ Jesus will take his book of life, and call us, saying *Come ye blessed, &c.* So as we shall not come to a terrible Judge, but to a most loving Saviour.

Rom. 8. 34.

Vse. 2. For Instruction.

Secondly, seeing it is so excellent a thing, to have our names written in this book, to be the elect children of God, we should labour for this above all things in the world, for without this, we can have no sound comfort, either in this life or death. And therefore our blessed Saviour bids us in the tenth of *Luke*, Not boast our selves of learning, of Wisedome, of Riches; whereas these are but vain things; but *to rejoyce that our names be written in heaven.*

Thirdly,

Thirdly, seeing God hath a book of Life, and hath written down the very names of every man and woman that shall be saved, and hath withall shewed us the way that leads unto life, and unlesse we walk in this way, we cannot come unto it; is is our wisest course for to walk in the way that leadeth to life, in the practice of Godlinesse. We are fair vessells of honour, and therefore must live *soberly, justly, and godlily in this present World.* Not to serve sin and Sathan any longer, but labour to die to sin, before we die unto nature, and bury sin, before it burie us; for the issues of sin, I will assure you, bring nothing but vexation and shame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walk from strength to strength, from vertue to vertue, from one degree of perfection to another; till at length we appear perfect men and women before the Lord, and there reap the happy reward even the fruition of all goodnesse, and that for evermore.

Vse. 3. Shewes the necessity of Christian obedience.

Tit. 3.

The great Assize.

The third Sermon.

Revel. 20. VERSE 12, 13.

12. *And the dead were judged out of those things which were written in the books according to their works.*

13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them; and they were judged every man according to his works.*

CONcerning the book of life, we have heard already what is meant by it; namely, the counsell and decree of the Almighties Election, whereby he hath chosen certain men and women from out of the lump of mankind, upon whom he will bestow eternall life.

Secondly, we have learned that a man may, nay, every Christian man and woman ought to be assured, that his *Name is written in it.*

Thirdly, we did set down some means out of the word of God, whereby a true Christian may be assured he is elected; namely,

Rom. 8. 16.

First

First, the testimony of Gods Spirit, which cannot lie.

Secondly, by the fruits and effects of Election, as *Vocation*, *Iustification*, *Sanctification*, love of the brethren, and obedience unto all the Commandements of God. And therefore it stands us all in hand to labour to get this assurance of election; else we cannot be saved, *Luk.* 10.20. and without it we can have no true joy unto our souls. Surely mens careleſſeneſſe in this point is great: Nay, their care is to make their Lands and Leases sure, which condemns them for their want of care in this point.

1 Cor. 12

1 Ioh. 3.1

Now St. *Iohn* proceedeth in the description of this last judgment, even as it was declared unto him in a vision in an Island, in a place remote: it was necessary to have it there: for being so private and free from company, his soul might the better be fixed with contemplation, to receive the power of God. for when humane help is farthest off, then Gods is most neer to his children. And then Saint *Iohn* sheweth after what manner we shall be judged: *Even according to those things written in the book, according unto our works.* You have heard before, *That he saw all, both great and small, stand before*

After what manner all men shall be judged.

fore God; none shall be wanting, or absent themselves. Now it might be wondered how so great a multitude shall be judged, how every mans book should be read, and every mans conscience should be tryed. For we see what a long time it holds our Judges here, to try a few persons: such calling for evidences, such producing of witnesses, such preferring of Inditements, &c.

But St. *Iohn* saith, that it shall not be so here, for all must proceed according to the written records: *And according to those things which be written in the book.* So as when Christ Jesus, the great Judge, shall once sit upon the Throne of his glory, attended by his holy Angells, then shall the book of every mans conscience be opened, and then they shall afresh call to minde all their former sins which they committed so freely, and willingly runing into sin without remorse or fear, even as a horse that rushes into the Battle.

Parts of the Text.

In these words we are to observe three speciall points.

First who they are that must come to this Judgment, namely, the *dead*; even they which have lain many thousand yeeres rotten in the grave; and then

then likewise let us observe, that God would have us certain of the last day of judgment: first, *for his glory*; secondly, *for our comfort*; thirdly, *for to retain us in fear of him*; fourthly, *that all might be inexcusable*.

First God would have us uncertain of the time: First, to exercise faith and patience: Secondly, to bridle our curiosity: Thirdly, to contain us in our duty: therefore saith the Apostle, *Be ye alwaies ready, for in such an hour, as ye think not of the Son of man commeth*.

Secondly, the means whereby they must be tryed, even by those things which be written and recorded in their books, which is their conscience.

Thirdly, the touchstone of this tryall; namely, the word of God: and first of the persons.

It is not to be doubted, but that Saint *Iohn* meaneth, that all must come to judgment; *Both great and small must stand before God*. But why doth he say here, *And the dead shall be judged?* It is to be observed, that he names so expresly the dead, even those that have lain rotten so many thousand yeers, must come to judgment, they must be called to accompt, their old sinnes must be now brought to light: for these are the wicked thoughts of many carnall men that

Who are to be judged.

that when a man is dead, he is well: then all his sins die with him, he is forgotten, and his sins are not spoken of; But St. *John* saith here, that even the dead must come to judgment, even their old sins must come to light, and they must answer for them. It is nigh 6000 years since *Cain* slew his brother yet this sin of his is not forgotten: though *Cain* be dead long since, yet his sins are
Gen. 4. not dead: No, no, *Cain* shall one day come to accompt for his sin. *Iudas* which
Mat. 26. did for lucre sake sell and betray his Master many hundred years ago is dead and gone, but at this day he shall be called to accompt.

So in these our daies many men think when they die, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly means, he groweth in wealth; when he dyeth, he thinks he shall never hear of this sin again: So the Drunkard, Swearer, Prophaner of the Lords Sabbath, &c. they are perswaded that death will end all their misery, and that they shall never come to judgment
Mat. 19. 20. But they are deceived, and to prove the same, Christ said to his Disciples, *Be of good cheer, though the world hate and revile you for my sake*, yet he told them, *for these sufferings here on earth, that*

they

they should sit upon twelve Thrones, and judge the twelve Tribes of Israel. A shadow whereof we have in these our earthly judgments, whereas you see the Justices and men of account sit with the Judge; not that they have to do with pronouncing sentence, or with the judgment; but that amongst the rest, it is a token to them of honour, and dignity in the sight of the people; according to which meaning we read *Luke.* 13.28. *That there shall be weeping and gnashing of teeth*, when the ungodly which had no conscience in them while they lived, nor once thought of this giving accompt, shall see *Abraham, Isaac*, and *Iacob*, meaning thereby all the godly and faithful, & all the Prophets in the Kingdome of heaven, and themselves thrust out of doores, and heaven gates shut against them, being in that case *Dives* was, who being in hell, beheld *Lazarus* in *Abraham* bosome, himselfe crying out for one drop of water to cool that unquenchable heat which he suffered, and could not obtain it. Then shall these wicked worldlings which set their hearts only on their riches, pleasures and preferments, when they shall behold the righteous stand in great boldnesse, and cheerfulnesse, be grievously terrified with horrible fear, and wonderfull

derfull amazement, and then shall their consciences accuse them, and their minds change within them, and sigh with inward grief, and say within themselves, *These are they whom sometime we had in derision*, these are they whom we wronged in their estates, these are they whom we so much oppressed and scorned: as indeed who are more derided in the world, than they that be well disposed, and to their power live after his Commandements, and in the fear of God? *These are they whom we had in derision*, and in a parable of reproach, and say to themselves, *We fools thought their lives madnesse, and their ends without honour: But now how is it that they are counted among the Children of God, and that their portion is among the Saints, and that they are so highly in Gods favour? therefore we have erred from the way of Truth, and the light of Righteousnesse hath not shined unto us, and the Sun of understanding rose not upon us: we have wearied our selves in the way of wickednesse and destruction: and we have gone through dangerous waies, but we have not known the way of the Lord*: nor lived in his fear, nor have we diligently walked with upright consciences before God and men. Ah (poor souls) it were well with them indeed, if death might

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Wisd.

might have ended their wofull misery: But alas, alas, Death is even as a wide gate, to let them have some passage to endlesse wo and miserie: For when they be dead and buried, their sins do not die with them, their misery is not then ended: Oh no, then begins their misery and torment. Oh it were good they might have no more being after death; it had been good for such men if they had never been born, or being born, that they had been rather a Toad, or Serpent, for in death, they have an end; but it is not so with the wicked and ungodly sinner, for when he is dead and buried, even then begins his greatest woe and miserie: for the sinner that is dead many thousand years, must for all this come to judgment. And therefore thou that livest in sin, in Adultery, or any other sin whatsoever, remember, that though thou die, yet thy sins do not die with thee. No, no, both thou and thy sins must one day come to judgment. *Solomon* saith, *Remember O young man, that for all this thou must come to judgment:* thy old sins, and those which thou hast committed in secret, they must now come to light.

Seeing that the dead must come to judgment, that have lain many hundred *Vse* 1

dred years in the grave, and then their old sins, and secret sins must come to light. Oh let us then watch over our lives, and have this still in our minds; well, though I die, and rot in the grave, yet my sins shall not die, my evill waies cannot be forgotten, they must come to light, so that we may never dare to sin, thinking as many do; that when they be once dead, they shal never come to account for their sins. But Saint *Iohn* saith here, *that the dead were judged*, even those whom we forget, and whose sins we would think should never be called to accompt, even they must come to a reckoning: *For God will bring every work unto judgment, with every secret thing, whether it be good or evill. Eccl.* 14. 12. which will be a terror to the wicked: But the Saints of Gods are not affraid of the Tribunall, or Judgment seat: But in the quiet of a good conscience they comfort themselves in Jesus Christ. God punisheth all our sins in strictnesse of right, but hath mercy in deriving the punishment from us in Jesus Christ.

Teacheth men to dread sin, the worker of all their wo.

Observe.

In the next place St. *Iohn* tells us how men shall be tryed, and according to what evidence sentence shall be awarded; namely, according to those things written in their Books. Here is the evidence

dence, here is no witnesse to be produced; for a mans conscience shall be even as a Thousand Witnesses. Now what here is meant by the books you have heard already; namely, the particular conscience of every man and woman. Saith the Samaritan woman, Behold, come and see the man which hath told me all things which I have don; Just so will our consciences witnesse against us; thy conscience is the book, that is the evidence: Again, the things that be written in these books, I told you they be all our evill thoughts words, and works; not only our grosse sins, as murther, adultery, drunkennesse, &c. but in our books be recorded, even our idle and vain words, every vile and filthy thought, our close and our secret sins, nay our whispering and covert sins, such sins will then be brought to light, which now we have almost forgotten, and even strive to hide them from thee, which art the living God. While we lived, we sowed our words and idle thoughts as a husbandman doth his seed, which will one day rise up again; which we long agoe thought had been forgotten, and intombed. Mans conscience is Gods register, as one day will appear plainly and evidently to our sorrow; we shall hear

hear again of every light transgression, and idle word, we do but whisper against our neighbour: and by these, sentence must proceed, and according to our deserts must judgment be awarded.

Now then, those which have good thoughts, yea, and holy things written in their books, they be blessed and happie, for they shall not be ashamed: nay, they shall be glad to have their books laid open, that their *Obedience, Repentance, Faith, Love, Zeal*, and *Patience, &c.* might be known and come to light. But wo then to all filthy sinners, Adulterers, &c. For the reward of these sins is death, the wrath and curse of God for ever.

But when our cause commeth to be tryed before God, from whom nothing is, or can be hid, and unto whom nothing can be secret; then no excuses can prevail to say, *I have married a Wife, and cannot come; or I have bought this Farm, or that yoak of Oxen*, I pray you have me excused from this tryall; no, all these shall not serve the turn, come thou must stand naked before the Judge; then no perswasion can prevail, neither any devices help us, or blind the Judge. Our first Parents, when God called them to tryall for transgression

transgressing his Commandements; and when they fled from God, and hid themselves, (although they were still in Gods presence; but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speakes for himselfe, and saith. *The woman which thou gavest me, gave me of the Tree and I did eat.* The woman likewise, she thinks to escape by that means: *Eve* saith, *The Serpent beguiled me and I did eat.* Likewise when King *Saul* had disobeyed Gods Commandement turning after the prey; being called to accompt, he deviseth a current excuse, and saith; yea, *I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have destroyed the Amalekites: but the people took of the spoyle, Sheep, and Oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord.* Gen. 31. 12

Amongst these may *Pilate* be reckoned, who against his own conscience condemned Christ to death, and yet would excuse himselfe, as though he were innocent in the cause: *When Pilate saw that, he took water and washed his hands* saying, *I am innocent of the blood of this just man:* all this shall not serve the turne,

turn, their excuses must not free them, for their conscience tells them otherwise; no fair glossing tale shall then be heard, but the plain and naked truth shall be heard, and our own consciences shall testifie against us: And we shall not be able to answer one word of a thousand; we shall be forced to confesse our misdeeds, and can keep back nothing, for all must be manifest; And we shall not find as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon, and hope to be forgiven: But then shall our confession be to our open shame, confusion and endlesse destruction, yea all the Nations and people of the world that ever have been, shall be gathered before the presence of this Judge, and their witnesse in their bosomes. And the reason why they shall appear, is, that they may be called to an account of their stewardship; and after tryall of their cause, how he shall separate the one from the other; the just from the unjust, the godly from the ungodly, the sheep from the goats; for saith St. *Matthew*, *He shall send forth his Angels, with a great sound of Trumpets; and they shall gather together his Elect from the foure winds, and from the one end of heaven to the other*: Whereby may be

Mat. 24. 31.

per-

perceived, that both the good and the bad shall be gathered into the presence of the judge, and then shall just men shine as the Sun, and shall be as it were quit by proclamation, *Come ye blessed*, which maketh the Apostle St. *Paul* to break out into these words. *Herein is the love of God perfect towards us; that we should have boldnesse at the day of judgment*: therefore do the godly make their Prayers in an acceptable time, and wish that this day may come shortly: *Come Lord Iesus; come quickly*: this is a comfort to the righteous man, when his conscience shalll be found blamelesse in this day of tryall.

Seeing that here is the evidence, and by the things written in our book, in our consciences, we must be arraigned; and seeing in our books be recorded all that we do, all our words, thoughts, and deeds, and that we must answer, and give and make up our last accompt to this great **Judge**, and for every idle word give an accompt; what accompt shall these give, who have been idle hearers, and idle doers of his Word.

First, it must teach us above all things to look to our books, our consciences, to keep them very fair and clean, that our books of accompts be in a readinesse: For our consciences shall either excuse

1. For instruction

excuse or accuse us at that day.

Therefore the greatest burthen a man can bear, is the burthen of his own sin, lying upon his conscience, and pressing it down without any assurance of pardon, and so by consequence *David* accounts that he is blessed, that is eased of the burthen of his sins. Let them that fear the Lord and love their own soules health, give all diligence to make sure the remission of their own sins, avoyd hardnesse of heart, drousinesse of spirit, and a conscience which is seared, as it were with an hot Iron, which causeth the fearfull judgement of God, and then at the last receive according to that he hath done in this life, whether it be good or bad. All must appear, saith Saint *Iohn*; and if all of us, then every part of us, both soules and bodies must be presented at this Tribunall.

This was the care of the blessed Apostle St. *Paul*, *Acts.* 24. in regard of this, that we must all come unto judgment, and our consciences must be laid open, and we judged according to the things that are therein recorded; this made that holy servant of God, to take all possible pains to keep a clear conscience before God and man. O that we could imitate this blessed A-

Acts 24.

postle, that seeing we must all come to judgement, seeing our books, even our consciences must be opened, and disclosed, that we must receive sentence of salvation or damnation, according to the things written in our books; Oh that we could labour and endeavour, that no filthy sins might blot our books, but that we could keep them clean and fair in the sight of God. It ought to perswade us all, above all things in the world, to look unto this, to keep the books of our consciences fair: *For if our consciences do accuse us, God is greater then our consciences, and will much more condemne us.*

Secondly, seeing that sentence must passe according unto the things written in our books, and those be not onely the grosse sins of the world themselves, but even the vile and uncleane thoughts of our hearts, even these must come to judgement; Then let us all be carfull to avoid not onely the outward actions themselves, but even those unclean thoughts of ours; for even they must come to judgement. Alas, many men think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts. But St. *Paul* saith, *Thoughts shall either excuse or accuse us.* And whosoever doth truly

Use 2. Teacheth us to avoyd all sin, and the leaste evill.

Ro. 2. 2.

truly repent, they do repent even of their vile and ungodly thoughts: for if we had no other sins written in the books of our Consciences, but even our sinfull thoughts, even they were enough to condemne us, both body and soul for evermore.

Neither may we content ourselves, to think we are in good case, if we can say like the proud Pharisee (which did justifie himself before God and man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us look to our owne book, that there be not so much as an idle word written there, that hath not been blotted out with the teares of true repentance, for even they must come to judgement as our Saviour saith, *I say unto you that for every idle word that men shall speak, they shall give an account thereof at the day of judgement.* Mat. 9. 26.

And that we might know in particular, what is written in our books: Saint Iohn saith; *That we shall all be judged according to our works.* So it is, 2 Cor. 5. 10. *We must all appear before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done; whether it be good or evill,* we shall be judged, and receive reward according to our works: If thy works be good, Rev. 20. Mat. 25.

then

then life, glory, and salvation; but if thy works be evill, then death, destruction, and damnation. Good works although they cannot merit, yet they will shew that faith which lay in the heart. So when an evill man dies, as *Dives*, his evill works go with him, his galled conscience will not leave him, neither in life nor death. Wherefore this day of judgement may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on earth many things are kept close hid and hudled up: but God shall lighten all things that are hid in darknesse, and make the counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day God shall judge the secrets of men by Jesus Christ. *Rom.* 2. 16.

Doct. Men shall be judged according unto their works.

Hence then we see, that all men and women shall be tryed at this dreadfull day, even by their works: either they shall be acquitted and absolved, or else condemned by their works. For though no man can merit life and salvation at the hands of God by his works, yet we must know that judgment shall proceed at the last day according to mens works; if thy works have been good, just, holy, and pure, then thou shalt receive life, happinesse,

glory, salvation: but if thy workes be found to be wicked, unjust and ungodly, then nothing else but Death, Hell and Damnation belongs unto thee for them. God told *Adam*, In the day thou eatest of the Tree of Life thou shalt surely die the death.

Mat. 10. 12. Acts. 10. 4. Our Saviour teacheth, that a cup of cold water shall not go unrewarded with him at the last. And of *Cornelius* it is said, that his prayers and almes are come up for a memoriall before God. And to this agreeth the Author of the Epistle to the *Hebrewes*, *God is not unrighteous, to forget our works and labour of Love, &c.* And as in regard of the godly, sentence shall be awarded according to their works: So likewise in regard of the wicked, *these things hast thou done, &c.* And againe *I was hungry and ye fed me not*, &c.

Psalm 50.

Vse 2. Teacheth us to be rich in all good workes. Well, what should this teach us, seeing we must all receive sentence, even according to our workes? Surely it ought to move us above all things in the world, to labour to abound in all holy duties and graces of Gods Spirit, in knowledge, faith, repentance, love, zeal, cloathing, feeding and lodging the poor members of Christ: For according to our works, so shall our reward be. And though our works can merit

merit nothing at the hands of the Judge, yet he being a most bountifull and mercifull Saviour, will Crowne his owne workes in us, and reward them in his mercy, though wee merit nothing. Dost thou relieve a poor member of Jesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the word of God? Christ doth promise thee of his truth, he will not let thee lose thy reward. True it is, a cup of cold water is a mean gift, and far from any merit, yet Christ saith, *Verily, verily, of a truth, thou shalt not lose thy reward.*

Oh how should this perswade all of us to labour to abound in all holy duties, to be liberall and bountifull to the poor afflicted members of Christ, seeing our good works, *though they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of judgement?* They be sweet and blessed companions; when all our friends can do us no good, they will bring endlesse peace and comfort to our souls.

Vse 2. And for to terrifie us from evill.

Again, it ought to terrifie us all from evill works, and ungodly waies, *From whoring, drunkennesse, uncleannesse, and every evill way.* For if we be full of these, and these be found written in our books, Oh then woe

unto us, when these books shall come to be opened, for then nothing but death and hell, and damnation, belongs unto us. The remembrance of this day, teacheth us: First, the fear of God, not to sin. Secondly, faith in Christ, to receive eternall life. Thirdly, patience in adversity, because after momentary pain, succeeds everlasting joy.

Dect. 2. Only our works accompany us unto the grave, and in death.

Here we see, of all that we have and enjoy in this world, what shall go with us when we die, what shall accompany us to the grave. Namely, at the terrible day of Judgment, our consciences, and our works, nothing else shall go with us.

And when thou diest, thou shalt not take any thing in the world with thee, but thy works, *which be ingraven in the book of thy conscience.* Death will barre all the rest: Thou canst not take thy Gold and thy Silver with thee, nor thy Lands or Livings, Corne nor Cattle; all these must stay behind thee, at what time thou diest; only thy conscience, thy book and thy works, must go with thee: If they be good, Oh, blessed art thou, that ever thou wast born: If they be wicked, filthy, and unclean, Oh woe, and ten thousand woes, I say, unto thy soul for evermore.

Saint

Saint *John* plainly tells us, that both the quick and the dead shall hear the Trumpet, and be gathered together to judgment: First, by the powerfull voice of Christ, as in the example of *Lazarus*: *Those that are in the grave shall hear his voice.* Secondly, by the Ministry of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kindes, shall hear the voice of God: The Sea, Death, the Grave, the Fire, which time and nature consumed shall render their dead, and obey the voice of God, as at the Creation. The godly shall not enter in judgment of condemnation, but as in the particular judgment, they are, so in the generall judgment, they shall be, acquitted: and as their souls at death, so shall their bodies be then absolved from mortality; they shal solemnly be inaugurated, and invested into the glory of their Saviour. Christs comming to judgment ministers comfort to the godly; because he commeth to judgment, who is able perfectly to free them from all misery, from terrour of Conscience, fear of Death, the Grave, the Devill, and Hell it selfe. John 5. 35.

O then, what wonderfull madnesse hath bewitched the hearts and soules

Shews the folly of many in the world.

almost of all men and women in the world? what do men desire? what do they hunger and thirst after? Surely for pleasures, profits, and preferments: for those they will run night and day, Winter and Summer, by Sea, and by Land; for these they spend all their labour, wit, and strength. Here is all that men desire, they care for no more. No account of prayer in their houses, to read, to hear, and speak the Word of God; no desire to attain to knowledge, faith, and repentance; no conscience to live in the fear of God; little or no pitty to the needy members of Jesus Christ. Alas, they never think of these things, but all their desire is for the world. Ah poor blind souls! they imagine not, or they will not know, that they must leave all these behind them; they must depart from them all: thou canst not take one piece of gold or silver with thee but all must be left behind, only thy conscience, only thy bookes, only thy workes must accompany thee. O then what madnesse is this to seek and hunt after such things as cannot help us, nor stand us in any stead in the day of judgment? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they

they will be a terrour unto us at the last day.

Let us then look to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of tryall. Why should we be so foolish to set our hearts upon that that cannot help us, nay, which we must leave behinde us, and so improvident for the true treasures which onely will avail at that day?

Let us therefore enter into covenant with the Lord, to strive against all sin, especially against the particular sins and corruptions of our hearts and lives, wherein we have most dishonoured the Lord and have raised up most guiltinesse to our Consciences, which will at the last condemn us: and let us hereafter carefully see our covenant be kept and continued, as much as in us lyeth, and let us remember the words of the Prophet *Esdras*, in his second book, Chap 7. vers 32. *The earth shall restore those that have slept in her, and the most high shall appear upon the seat of judgement, and miseries shall vanish away, and long suffering shall have an end; justice onely shall continue, the truth shall remain, and unrighteousnesse shall bear no more rule.* Nehe. 9. 18.

O then I beseech you again and a-

gain, seeing that nothing shall go with you unto judgment, but only your workes, let us lay aside all immoderate care of the world; yea, and the things of this world, for these must stay behinde us, and cannot help us in the day of judgment. Let us labour for better things, for durable Treasures, for a clear conscience, to abound in good works, *In knowledge, faith, and repentance.* Let us take heed we be not found naked of these. O what a wofull case are they in, that have nothing in the world to go with them to judgment, but an evill heart, a galled conscience, full of uncleanesse, their estate is most wofull and miserable; it had been good for them, that they had never been born.

Quest. Here may a question be moved, how this saying of Saint *Iohn* can stand with that of our Saviour, *Iohn* 3. 18. *He that believeth, shall not come into judgment; but he that believeth not, is condemned already.* Now then, if the faithfull children of God, shal not come into judgment, and the wicked unbeleevers be condemned already, how saith he, that all shall be judged at the day of Judgment?

Answ. *I answer,* It is true, that the faithfull children of God shall not come into judg-

judgment, that is, of condemnation: *For there is no condemnation, &c.* But God will pronounce that blessed sentence, *Come ye blessed, &c.* As for the wicked, it is true, they be condemned already: First, in the decree and counsell of God, being reprobates, and castawaies. Secondly, in the Word of God: Thirdly, in their own consciences, they be condemned already. But the full manifestation of this sentence, shall not be untill the day of judgment. And so we are to understand that saying of *Solomon, Eccles. 3. God shall judge the just and unjust*; the just, to salvation, the unjust to condemnation.

Rem. 8. Wicked men are condemned already.

Now the third point that we propounded is the Touchstone of this Tryall, whereby all mens thoughts, words, and works, shall be tryed. To this, St. *Paul* answereth, *At the day of judgment, God shall judge the secrets of all mens hearts by his Gospell.* Rom. 1, 16. *Our thoughts, our words, and our works*, must be tryed by the word of God, and that thought, word, or work, that is not according unto the Commandements of God, is a very evil thought, a vile word, and wicked work.

Seeing that all our thoughts, words, and evill works must be tryed and examined by the sacred word of God, by the

the law, and by the Gospell, we have need to labour to know them, and to be acquainted with them, that we might know what is sin, and what is not sin, good and bad, that so we may leave the one, and do the other, O what a wofull case are they in, which are ignorant of the word of God, ignorant men and women, without any knowledge they know not what is good or evill. And therefore saith the Apostle *Paul*, 2 *Thes.* 1. *That the Lord Iesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospell of Iesus Christ.* And therefore as you do love your souls, love this word of God, labour to know it, and embrace it; if thou be ignorant of it, and wilt not yeeld obedience unto it, it shall stand against thee at the day of judgment, when thou must be tryed by it; when perhaps thou wouldst wish that thou hadst but a weeks time here; nay, a daies time to repent, but an houres time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, read it, remember it, and lead our lives by it, as long as we live, for we cannot tell how soon we shall be called to give an accompt of our stewardship; and whatsoever is done contrary unto it, is sin;

sin; it must come to judgment, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds.*

YOu have heard in the 12 verse immediately going before, how St. *John saw the dead both great and small stand before God*, that is, all men and women that ever lived, or shall live unto the end of the world. Now here might a question arise, how this can be, how it is possible that all men should come unto judgment? There have been many thousand which have been drowned in the Sea, and the Fishes hath devoured them; some have been slain the Field, and the Foules have eaten their Flesh, and many have been burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all naturall reason, that all the dead should rise again. Men that have been drowned, and Fishes have eaten them, and men again perhaps have eaten the Fishes; and they have been burnt to ashes

ashes, their ashes have been scattered, who knoweth whither? how then is it possible for them to rise again?

Indeed, the prophane Atheist, and beastly Epicures, are not ashamed to say, that there shall be no resurrection, but when a man dies, there is an end of all his joy and all his misery.

But that the dead shall rise again, is an Article of our faith; *We believe the Resurrection of the dead*, and we know it is a speciall point of Gods glory, in mercy to reward his poor children, and in justice to punish the wicked and ungodly.

But we see, as *Solomon* saith, *In this life, all things happen alike to the just and unjust.* Nay, oftentimes *Dives* is full, and at ease, when *Lazarus* is empty, and in misery. How then should God be just, if he should suffer his poor children that love and fear his name, here to live in misery, and never for to rewsrd them? Oh again, how should God be just, if he should suffer the wicked and ungodly, to live here at ease, if there were not a time to come, when they should tast of vengeance? Therefore they must come to judgement, they must rise again, *The godly to be made partakers of life and joy, and the wicked of shame and confusion.*

So

So that the instruction we may observe hence, is this, That the dead bodies of men, both good and bad, shall not alwaies lie under the power of death, but shall one day be quickned, and raised up to life again. There is no one Article of our Christian Faith more clearly set down in all the Book of God, then this Article of our Resurrection. How confident is *Iob* in this thing, *I am sure that my Redeemer liveth, &c. Whom mine eyes shal behold, and none other for me.* And the Lord himselfe saith thus by the Prophet, *The dead men shall arise, even with my body shall they rise. Awake and sing, ye that dwell in the dust.* The Apostle St. *Paul* proveth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unanswerable arguments: *If there be no resurrection of the dead, then is Christ not risen.* And again. *If Christ be not risen, then is our Preaching vain, and we are in our sins.* And again, *This corruption must put on incorruption, and this mortall must put on immortality.* This then we may resolve on, that the bodies of men shall one day rise again; whether they be good or bad godly men or sinners, to judgment they must all come, according to that of the Apostle, *It is appointed for all men once to die*

The bodies of men shal one day be quickned, and raised unto life again.

Iob 19. 26.

Esa. 26. 19.

1 Cor. 15. Vers. 33.

Heb. 9. 27.

die, and after death commeth judgement. For by the ſound of the laſt Trumpet, the dead ſhall ariſe: We muſt not think that it ſhall be a common Trumpet which ſhall be blown; no, it ſhall be the ſhrill voice of the Angels which ſhall make that Alarum, that all the dead ſhall hear, obey, and riſe out of their graves. At this day of Jubilee, there ſhall be no new Moon; as the Trumpet was uſed to be blowne, which the Prophet *David* ſpeaks of in the 81 *Pſalm*; but we ſhall have a new earth, and a new heaven; when this Trumpet ſhall be blown, it ſhall be heard farre and near, no eare whatſoever but ſhall hear this ſound: the dampneſſe of the earth ſhall not hinder it, nor the depth of the grave ſhall excuſe us; no place though never ſo remote, ſhall hinder this ſound: for it ſhall be univerſall, and from all the Corners of the earth ſhall this Trumpet be heard; it is the Signall of the Lords Battle: all muſt ariſe, that ſhewes the power of the voice; and the obedience of the dead. Indeed it is a powerfull voice, and all muſt obey it: the grave muſt ſurrender up all that ever hath been in her bowells; for the Sea and the Grave are but faithfull Stewards, and they muſt deliver up the bodies which have been

been so long hidden, the living must then be congregated, and the dead shall arise and come to judgment, and every one receive according to his actions he hath done in the flesh.

And indeed it is most requisite it should be so, in regard of Gods justice that his promises made unto the godly and his threatnings against the wicked, might at last be made good to both, which many times in this life are not: *His justice then requires that men should one day rise again* The Elect children of God are only partakers of Christs resurrection to eternall glory. The ungodly indeed rise by vertue of Christ, not as he is a Redeemer, but a terrible Judge: and besides the death of the body, they must suffer a second death, which is a powring out of Gods wrath on them for ever. *Reas.* 1.

Secondly, the very works in Nature do in a sort shew this: as the *Phœnix*, who in waxing old, maketh a fire, and burneth her self to ashes, out of which ashes she reviveth again. We see it in other Birds, as the Swallow, &c which all the Winter are asleep in holes and clefts of Rocks, and then in the Spring, come abroad again: yea the very Trees and Plants of the earth as they have a Winter, when they ap- 2.

pear

pear to be dead, so there comes a Spring, wherein they revive and live again.

And why then should some think it impossible for God, *to raise our bodies out of the dust?* We see, a poor ignorant man, is able of clay or ashes, to make a very beautifull glasse: How much more then is the ever living and Almighty God, able to raise our bodies out of the dust? But you will say, are not mens bodies eaten of fishes, and men eat them again; how is it possible to raise the bodies of these men thus consumed unto dust, and mingled with the bodies of severall fishes, and of divers severall beasts?

Object.

I answer, that though it be impossible to mortall men, yet it is not impossible to God: for He that created all our our bodies of nothing, can make them again of something, namely, of their own matter, and sever their bodies from all other substances. The Atheist denies the Resurrection of the dead, which we will confute by the Word of God, and the resurrection of Christ.

Answ.

And since Christ gave life to himself, dead in the grave, how much more now, being alive, and in heaven glorified, is he able to raise his members from death to life, and to raise up those

those are dead in sin, by his Spirit unto newnesse of life? Christs Resurrection is both the cause and confirmation of our rising again: *If we believe that Iesus Christ dyed and rose againe: even so them also which sleep in Iesus will God bring with him.* And again, *if the Spirit of him that raised up Iesus from the dead dwell in you, he that raised up Christ, &c.* And to prove the Resurrection of Christs body, the witnesses are these. First the Angels, *Why seek ye the living among the dead? he is not here, but he is risen.* Secondly, the reall witnesses of the Saints that arose with him *and went unto the holy citie.* Thirdly, a forced testimony of the Souldiers. *They came into the Cittie, and told all things that were done.* Fourthly, the Disciples and followers of Christ, the Apostles, the Women, the two Disciples *Peter* and *Iohn*; and more (saith the Text) than five hundred breethren at once; but especially the Apostles *the chosen of God.* Then fifthly, his own love was shown, he bid the women, *Go tell my bretheren that I am risen* Saint *Peter* in his first Epistle, 1 *Chap.* 3. *verse* saith, *Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by his Resurrection*

1 Thes. 4.14.

Rom. 8. 10.

Lu. 24.6.

Mat. 27. 52.

Mat. 28 5.

Iob. 16

1 Cor. 15. 16.

on of Iesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. S. Paul testifies as much in divers of his Epistles: *Christ is risen from the dead, and is become the first fruits of them that sleep.* Likewise in another place he saith, *He hath raised us up together, and made us sit together in heavenly places with Iesus Christ.* And again in *Act.* 3. 25. 26. *Vnto you first God having raised up his son Iesus Christ, hath sent him to bless you, in turning away every one of you from his iniquities*: And *after he was risen, he appeared* (as the Text saith) *first to* Mary Magdalen, *when she stood without the Sepulcher weeping.* She teacheth us, that not without cause we are to weep, when we have lost Christ; for he is our righteousnesse & our life: and not without hope we must weep; for in his resurrection we recover him with consolation. To believe and hope of our resurrection is a chief solace in our troubles and crosses, which are but for a time; for hope doth expect that certainly, which faith from the word of God doth believe confidently. Christs death was not only for our sins, but his resurrection was to obtain righteousnesse for us, the holy

1 Cor. 15. 20.

Ephes. 2 6.

Acts 3. 26.

Iohn 20. 11.

Note this well.

holy ghost, and everlasting life and glory. First he rose for our justification; Secondly for our regeneration: Thirdly, for our resurrection to everlasting glory. all the benefits of Christs death, are the fruits which we receive by his resurrection: by Christs resurrection he applies the benefit to us, which he merited for us of his own free love. 1. 3. 2.

Fruits of Christs resurrection are, first, we are confirmed that by his merit he hath perfectly satisfied for our sins. Secondly, in the application of Christs benefits, that could not be conferred nor applyed, except he had rose again; Thirdly in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternall life; Fourthly, we are, by Christs resurrection, conserved in a perpetuall and applyed Righteousnesse, begun, which shall be consummated in eternall life; Flfly, in the resurrection of our bodies: First, because Christ is our Head, and we his members: Secondly, he hath taken away sin the cause of death: thirdly he receiveth life for us: fourthly, we have the same Spirit; fiftly, by the man Christ came the resurrection from the dead: sixtly, and lastly, the fruit of Christs resurrection, is the con- *Reason.*

consummation of all benefits, and the glorification of his Church Militant. And therefore, with, *Paul*, let us believe in the Resurrection of Christ, which did arise the third day from the dead, to make us partakers of his Righteousnesse, Sanctification, Glorification by his merits onely purchased. *These things have I spoken*, (saith Christ) *unto you, that in me you might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the World* And St. *Paul* saith, *Rom.* 14. *verse* 9. *To this end Christ both dyed and rose againe, and revived, that he might be the Lord both of the living, and the dead.*

John 16 23.

So then this place doth prove and confirm that Article of our faith, that we believe the Resurrection of the dead. For howsoever a man dyeth, by Sea, or by land, in his bed or in the field, St. *Iohn* saith here, The Sea shall give up all that hath been drowned: Death and Hell, that is, the Grave, shall deliver the dead in them; so as all must come to judgement of what death soever they die. O then, see (beloved) how the Devill bewitcheth many a poor ignorant soul! When he is in misery, in great distresse, and calamity, or in a deep melancholy, the Devill perswadeth him to become his own Executioner

oner to end his misery and his shame, by hanging himself, cutting his owne throat, drowning himself, &c. And we know and heare that he prevaileth much by this meanes, in these dayes: Some being in disgrace, as *Nebuchadnezzar* and *Achitophel*: some with the guilt of sin, and sting of Conscience, as *Cain* and *Iudas*; and some being crossed in the worlds affairs, cut their owne Throats, or otherwayes make an end of themselves Now they foolishly think by this means to end their grief; alas, alas, they do by this means even hasten their own destruction, and do as if a man should (to avoid a little moak) cast himself headlong into a flaming fire: So they, to avoyd this little griet of their bodies, plunge both body and soul into eternall torments For what ease is it for a man to kill himself, or cast away himselfe any other way, seeing they must come unto judgement? Though they kill themselves, or drown themselves. *The water and the grave, must one day give up their dead.* And therefore from hence let us learn to arme ourselves; if Sathan should tempt us to such horrible facts, to cast away ourselves, &c. let us answere him, we may not cast away that which Christ hath bought with his

his own blood, nay, let us answer him that we shall not thereby end our misery but encrease it.

By what means shall the dead at the last arise.

Now if you demand of me, by what means the dead shall then arise at the last day? I answer, it is by the mighty power of the voyce of Christ: *The hour shall come* (saith Christ) *in the which all that are in the grave, shall hear the voice of the Son of God, and come forth.* And to shew the wonderfull power of the voyce of Christ, it is compared to the sound of a Trumpet, the loudest and the shrillest of all Instruments. *And the Lord Iesus himselfe shall descend and come with a shout, and with the voice of the Arch-Angell, and with the Trumpet of God, and then the dead in Christ shall arise first* Such shall be the power and force of this voice of the Lord Jesus, as that it shall be heard over all the whole world. Nay, though men have lain many a thousand years rotten in the grave, yet they shall heare it, and come forth to judgement. Nay, the Devills and damned spirits, in spight of their teeth shall be constrained to appear at his voice. No Prince, no Monarch, no King or Nobleman shall be able to absent himself from his presence; nor once dare to plead in our cause, but they must be enforced to obey the

1 Thes. 4. 16.

voice

voice of the Son of God, and come to judgement; Christ was a Lamb at his passion, and some shall find him a Lion at his resurrection.

Oh then, seeing we must all hear the voice of the Lord Jesus at the day of Judgement, and we cannot but come forth out of our graves unto this judgement: Oh let us now obey his voyce in the Ministry of his Gospell, and embrace the Word, and the voyce of his Ministers. If we will not now leave sinne, hear our Saviour Christ Jesus speaking unto us in his Word, embrace his truth, then let us know that we shall one day heare another voice when we shall be compelled to come before him to condemnation. *Note.*

In all afflictions and miseries whatsoever therefore, and especially in diseases and death, we must strengthen our selves in the future resurrection; remembring that of the Apostle, *Phil.* 3 20. 21. *Our conversation is in Heaven, from whence wee also look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it might be fashion'd like unto his glorious body according to the mighty working, whereby he is able even to subdue all things unto himselfe.* Every Christian, as in the eleventh Article of our Creed, doth believe *the Resurrection of* *Instruction.*

the body. And Saint *Paul* in the first Epistle to the *Corinthians*, 15 *Chap.* 20, 21. *verses*, saith. *But now Christ is risen from the dead, and is become the first fruits of them that sleep; for since by man came death, by man also came the Resurrection from the dead.*

Quest. But how?

Answ. God, that in his omnipotency made all our bodies, and all things else of nothing, can after, in our corruption, restore it in the same substance and quality to eternity; for with him is nothing impossible: *With God nothing shall be impossible.* Saint *Paul* satisfieth this scruple abundantly, and sufficiently, which is able to stop the mouths of all Atheists whatsoever. *O thou fool*, saith he, *that which thou sowest is not quickned, except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, as it may chance of Wheat, or some other grain; but God giveth it a body as it pleaseth him, and to every seed his own body.*

Luk. 1. 37.

It pleased God not to let thee know the time of the resurrection, to himselfe onely known; but the manner he hath left to be shewed by the Apostles, and they have recorded it for us; as in the 1 *Thes.* Chap. 4 Verse 16. *For the Lord himselfe shall descend from Heaven with*

1 Thes. 4. 16.

with a shout with the voice of the Archangell, and with the Trumpet of God: and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we for ever be with the Lord.

This hope of the resurrection hath ever been a singular consolation to the godly in their afflictions, whence *Tertullian* saith, that the confidence of a Christian is in the resurrection from the dead: Example hereof is in *Iob*; in the midst of his afflictions he said, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: and though after my skin wormes destroy my body, yet in my flesh I shall see God.* What can be more manifest? No man (after Christ) than hee before, could speak more plainly and certainly of the Resurrection. From the confidence of our resurrection, we contemne things present in hope of the future; for all flesh shall see the salvation of God.

Of the resurrection, *Esay* saith, Chap. 26. Verse 19. *Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be delivered,* Esai. 26. 19.

every one that shall be found written in the Book. Ezekiel hath it very plain in Chap 37. ver. 12. *Prophesie and say unto them, thus saith the Lord God: Behold O my people, I will open the graves, and cause you to come out of the graves, and bring you into the Land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and you shall live: and I shall place you in your owne Land, then shall you know that I the Lord have spoken it, and performed it, saith the Lord.*

Thus may you see, that all the dead must arise and come to judgement: and you see how, and by what means our bodies shall be raised, namely, by the mighty and wonderfull power of the voice of the Lord Jesus. Let us come now to the Uses.

Vse 1. First, seeing of what death soever men shall die, either by fire or water, or howsoever, they must one day come unto judgement; Let us then beware of that ungodly thought, and divelliſh perswasion, that runs in most wicked mens minds, that think that when they die, there is an end of all their misery; and although they have been very grievous and horrible sin-

sinners, yet if they escape till death, all is well. And thus they think that they and their sins shall be buried together. No, no, (poor souls) they do much deceive themselves. Howsoever thou dyest, thou shalt come to judgement; and death is so farre from ending thy misery, that it is a broad gate to let thee into it. *For so soon as the rich man dyed, he was presently in hell torments.* Luk. 16. And therefore let us take heed how we wish, as foolish men do in their sickness, old age, or misery: *Oh, would I were dead, then I should be out of my pain.* Oh no, no, if thou be not the child of God and a repentant sinner, it had been better for thee never to have been born, or to be a Toad or a Serpent. And thou shalt find that death is so farre from easing thy pain, that it shall bring thee ten thousand times more pain and torment, *even in hell fire for ever.* Therefore let us not think that death shall end the miseries of wicked men.

Secondly, seeing that all men must rise unto judgment and by what means soever they dye, they must be called to accompt. This is a wonderfull comfort unto Gods poor children. Who abids more trouble and griefe than they? who be more hated, reviled crossed, and wronged than they? so as their *Vse 2.*

life here for the most part is nothing else, but a life of misery; but their comfort here is this, that they shall rise again, and then the case shall be altered, then their misery shall be turned into felicity, joy and happinesse. Hast thou been poor here? Then *thou shalt be rich, and possesse a happy Kingdome, as* Lazarus *did.* Hast thou been hungry and thirsty here? Then, *thou shalt tast of the Tree of life.* Hast thou, been wretched and naked here? Then *thou shalt be cloathed with the pretious robes of Christs righteousnesse*: And instead of the rags of infamy and reproach, which we must put on here, *We shall be crowned with a Crown of immortall glory, &c.* Again, unto the wicked and ungodly it is not so with them; but they having taken their pleasure here, and received their portion *in this present world, shall arise now unto judgment, to hear the heavy sentence of condemnation denounced against them, and now to be cast into the Lake that burns with fire and brimstone for ever which is the second death.*

Luke 16.

Vse. 2.

Thirdly, seeing Saint *Iohn* saith that *all shall come to judgment*; these bodies of ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed, yet they shall rise again, either to life eternall

ternall, or death eternall: should not this make us all (beloved) for to look unto our selves, to take heed we do not use our bodies to the dishonour of God, knowing that our bodies are the living Temples of the Holy Ghost? Wouldst thou have thy body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then use thy body now to the glory of God upon earth, to hear his holy Word, to sanctife his Sabbath, &c.

But if thou use thy body unto sin, to swearing, to drunkenesse, whoredom, &c. then know that thy body shall rise again to judgment, to be tormented for ever. Do but behold the rich Glutton, who had abused his body in surfeiting and in drunkennesse, &c and what became of it; was he not fearfully tormented in Hell at last? And likewise, as he had given his Tongue unto swearing &c. Now he cries *His tongue, his tongue.* Oh that all sinfull wretches could but think of this one example of Gods judgments, that if they abuse their bodies as this man did, that they shall then taste of the same judgment.

Wouldst thou have thy body glorified? then glorifie God in thy body: Dost thou think that thy soul shall

be saved, and thy body glorified, if thou use the members thereof to sin, to uncleanness, &c. Oh, no, let us not deceive our own soules, it cannot be, for saith the Apostle, *How can we that are dead in sin, yet live therein.*

Ro. 2.

Use, 4. To moderate our mourning for our friends departed.

Fourthly, seeing that the Holy Ghost saith, that what death soever we die, *We shall all rise again*: and Gods children only shall *rise to life, and to glory*. This must teach us not to weep and mourn immoderately for our friends deceased; for it is a kind of envy to bewail those that are at rest, and gone to happiness.

John 11. Acts 8.

True it is, that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*; and so we have great cause to mourn and weep, when as some speciall member of the Church is taken away; we may not be as stocks and stones or senselesse creatures, without affection. It must needs grieve the heart of a husband to part with a loving, godly, and religious Wife: But here is a mean for this mourning to moderate our weeping, that we weep not, and mourn not overmuch, for they shall rise again. *I would not have you ignorant brethren concerning those that are asleep, that you should not mourn as they that have no hope.*

1 Thes. 4, 3.

Where

Where the holy Ghost tells us, that the dead in Christ do not dye properly, but lay them down to take a sweet sleep, after their long and tedious labours and troubles in this world; and afterwards they must rise again to life, to happinesse, to liberty, to glory and salvation. Wherefore then should we mourn so excessively, and weep and lament at the death of our friends, seeing they do not perish: they are not cast away? Oh no, their soules are presently in joy, and their wearied bodies are at rest in the grave, as in a bed of Down, to take a sweet sleep untill the day of judgement; and then they shall rise to glory. And whether this separation shal be by voice, or a secret guiltinesse of our owne consciences, it is all one: for all must rise and come to this judgement. The Angells they shall obey his voice, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his word; for by the power and omnipoteney of Christ shall this seperation be. Therefore let us endevour to dye to sinne, before we dye to nature; and let us strive to bury it, before it bury us. For sinne brings onely accusation and shame in this life, and utter perdition in the life to come. Therefore, O Lord,

let my eyes be as a well-spring every morning, to shed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

NOw mark, I pray you, how the Holy Ghost repeats this point again and again, he beats often upon it; he said before, *The books were opened, and the dead were judged according to those things written in the books.* And now again he saith, *They were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, and beats so upon it again and again? I answer, the cause is in us, because we are hardly brought to believe this point; hardly perswaded of so necessary a matter: for hardly one of a thousand believeth this, that he shall be judged according to his works. Oh it is a hard matter to perswade men and women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly waies, of his prophanesse, contempt of Gods Word, &c. And what do they say? do they quake and tremble? do their hearts and soules

even

even yearn in them? Oh, no, no, they flatter themselves with this conceit. *God is mercifull* or say, God forgive me, I thought not of it, I am urged to it: And thus they make the mercies of God a Pack-horse for all their abhominations. And thus it is in the vile heart of man, to think he shall never come to account for his sins, that he shall never be called to a reckoning for them, and receive his reward *according to his works, whether they be good or evill.*

How needfull is it then for all men that are so blinded with ignorance, and so deluded by the Devil and their own imaginations, to pray unto the Lord for the assistance of his holy spirit, to guide them in all their waies, and to mollifie their hard and obdurat hearts, that they may be sensible of their wicked actions, acknowledging with the true penitent sinner, the wrath and judgements of God due unto them for every sin, and to render all possible thanks for the preservation of their lives, from day to day; so shall they with a quiet conscience be comforted in this life, and end their daies with assurance of a joyfull resurrection in the life to come.

The end of the third Sermon.

The

The great Assize.

The fourth and last Sermon, treating of Death and Hell, and also of the Joyes of Heaven.

Revel. 20. Vers 14 15.

14. *And Death and Hell were cast into the Lake of fire: this is the second Death.*

15. *And whosoever was not found written in the book of life, was cast into the Lake of fire.*

IN handling of this weighty point of religion, the second comming of Christ to judgment, we have learned from the mouth of God, first what manner of person the Judge shall be, namely, he shall come like a mighty Prince, with great power, Majesty, and Glory, with an innumerable company of Arch-angels and Angells, with all the Hoast of heaven, there is the number of them that shall appear at the last day; even all, and leave heaven empty, as it were of Angels; for at this sentence the whole Trinity will be present, so that there will be no need of Angells in Heaven to do any Office to wait upon God, or to the Holy Ghost;

Ghost, while this sentence is past, unto the great comfort of all his poor members, and to the terrour and amazement of all his enemies.

Secondly, we have seen who shall be judged, *Both great and small.*

Thirdly, the manner how judgment shall proceed; namely, *by the written Records, which are the books of mens consciences.*

And now in the last place we are to come unto the execution of judgment upon the wicked Reprobates, and ungodly, in these two last verses: for when judgment is pronounced according to their works; when Christ Jesus, which is the second person in the sacred Trinity, shall say unto them, *Depart from me ye cursed into Hell-fire, there to remain for ever, with the Devill and his Angells, &c.* Then immediately the execution of this sentence shall follow; For saith Saint John here, *And Death & hell were cast into the Lake of fire; that is the second death.* 14. Circumstances in the execution of this judgment.

First, we are to enquire and seek the true meaning of the Text, because every word may move a question, For.

First, what is Death, that he should be cast into Hell-fire? Is Death any creature? Is Death subject unto pain and torments? sure no; Death is no bo- Quest. 1.

dy

dy, it hath no sense nor feeling; *Death* is no creature, but only the deprivation of Life. Again, what a strange speech is this, that *Death shall be cast into Hell*, how can this be?

Quest. 2. Secondly, what is meant by the *Lake of fire*. Is hell a water or fire like to our fire?

Quest. 3. And lastly, we are to consider what is meant by the second death, into which all reprobates must be cast without recovery.

what is meant by death & hell. First here by *Death* and *Hell* is meant not death it self, nor hell it selfe, but the heirs of Death and Hel, that is, all the reprobates that shall be cast into Hell-fire, and there abide for evermore. Thus then you see what is here meant by death and hell; namely, the heirs of death, and fire-brands of hell, all reprobates, all stiffe-necked *Pharaohs*, all bloody *Cains*, all covetous *Nabals*; all treacherous and betraying *Judas's*, all impenitent sinners that live and die in their sins, *All these shall be cast into the Lake of fire.*

Vse 1. Shewes the misery of such as die in their sins. Seeing the Holy Ghost gives these titles and names unto all wicked and ungodly sinners, even *Death* and *Hell*; surely this shewes the wonderfull misery and the curled estate of all those that live and die in their sins, without re-

repentance. Alas it is so wofull and damnable, that they be even called Death and Hell it selfe.

Oh then, let all sinners that live and delight in sin, take heed unto themselves. You do behold the wofull misery of all impenitent sinners: Namely, that they are no better then the vessells of wrath, the heirs of eternal death, and firebrands of Hell for evermore. Oh that all sinners could fore-think of this wofull miserie that hangs over their sinfull heads. What a strange kind of speech is this? and of what force? when God calleth such reprobates, even Death and Hell it selfe Ah poor wretches, ah miserable, and wofull creatures which are but Death & Hel it self! Oh would God that the drunkard, the swearer, the prophaner of the Lords day, the adulterer, &c. could apply this to heart; that howsoever they see not their misery nor the woful estate wherein they live, but chear themselves in their sinfull waies, yet they are no better then the heirs of vengeance, and wrath of God; nay indeed very death and hell it selfe; and one day the vialls of Gods wrath will be powred upon them. *Note.*

True it is that many wicked men do as the people did in *Isaiah* his time though

though they lived in horrible sin, *Yet they made a league with Death, and were at an agreement with the grave:* They had taken a lease of death and hell; as the rich man which said to his soul, *Soul, take thine ease, for thou hast goods and riches laid up for many yeares*, and so live in sinne by licence, without any punishment: but the Lord tells them, he will *break their Covenants, and disanull their agreements.* And although they have lived a long time in sin, yet in the end death will knock at their doores, and he will lay hold upon them, and they must pay full dear for their long lease, even the losse both of body and soul for ever.

Esay 28. 11.

And is not this the dayly practise of most men and women at this day? Do they not even make a covenant with death? and do they not labour to be at an agreement with Hell? Men live in swearing, lying, drunkennesse, &c. and yet they they think they shall never dye, they do imagine they shall escape, for all their sins. But (poor soules) let them well know, *That death and Hell wil seize upon them.* Nay, if they live and dye in their Sinnes without Repentance, let them know, that they be not better then *Death and Hell it selfe*, and

and they must be cast into the Lake of fire.

Here we may behold what a horrible and cursed thing sin is in the sight of God; for sin maketh men become guilty of eternall death, and firebrands of Hell As we see when a Traitor is executed for treason, his son smarteth for his offence: Even so sin, which is treason against the Majesty of God, when we have brought it forth, it bringeth us *to Death and Hell*; for *Death and Hell is the reward of sin.*

And death and Hell were cast into the Lake of fire. Would you know what shall become of the prophane wretches of the world? or what shall become of the blasphemer? would you know what shall become of the adulterer, drunkard, idolater, swearer, &c. Saint *Iohn* saith here in plain tearms, *They shallbe cast into the Lake of fire.* Thus was the rich glutton, *Luke* 16. for his excesse, drunkennesse, and want of pitty. &c. *cast into the woefull Lake of fire:* and thus shall all impenitent sinners one day be cast into this terrible and wofull Lake of fire.

Now if a blasphemer, or an adulterer, &c. should have but this punishment, to hold one of his fingers in the flame

rse 2. She wes the horrible nature of sinne.

flame of a candle one quarter of an hour, how could he endure it? but if a man should be rosted alive upon a Gridiron, or boyled in a Cauldron of moulten Lead, what misorie were this? whose heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extream and endlesse torments in this Lake of
Luk 16. fire, when both body and soul shall burn and broyl, and as it were fry, and yet never be consumed in those scorching flames which cannot be quenched. All men almost are affraid to commit Treason, because Traitors are so grievously punished; they are drawn, hanged, and quartered: But alas, men are not affraid to commit Treason against the King of Heaven, though they must be cast into a Lake of fire for evermore. Men are affraid to offend a Prince for fear of death: and yet our
Mat. 10. Saviour bids us. *Not fear them that can kill the body, and can do no more: but to fear him that can cast both body and soul into Hell-fire.*

And yet we may see, that men and women be more affraid to offend man than God, *That can cast both body and soul into Hell-fire for ever.*

If we should behold a little child to fall into the fire, and hear it crie piri-

fully

fully, and the very bowells should be burnt out: Oh how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve us for to see, not a child, but even our own bodies and souls cast away for ever by sin, *into the Lake of fire that cannot be quenched*? If a man should come amongst us, and crie fire, fire, thy house is all of a flaming fire, thy Corn and thy Cattle, thy Wife and Children, and all that thou hast were consumed by fire: Oh how would this astonish us! it would make the very hair to stand upright upon our heads, and tears to gush out of your eyes. Behold then, and see the spirit of God cries out fire, fire, even the dreadfull fire of Hell gapeth, ready to devour, not thy House, or thy Corn, or thy Cattle; but thy poor soul, and that for evermore: O then, how should this break our hard and flinty hearts asunder, and make our hearts to bleed, if we have any spark of grace, any care of our souls that they may not be tormented *in this Lake of fire for ever.* Note.

I will leave the further handling of this point untill I come unto the next Verse, where the Holy Ghost saith again, the better to make it sink into our hard hearts, *That whosoever is not found*

found written in the book of life shall be cast into this lake of fire.

A double death.

Now by *Fire* in this place we must not conceive a materiall fire, like unto ours: But the Holy Ghost meaneth here, even *the second death*, that is, *not of the body onely, but of eternall death, and damnation both of body and soul for evermore.* This is the second death: and by this we may plainly see, that there is a double death, *there is the first death, and then the second death.*

Death is a curse to the wicked.

The first death is the separation of soul from the body, and this is common unto all; the children of God do die this death as well as the wicked; yet there is some difference: for death is no curse to the children of God, because Christs death hath taken away the sting of death, it can neither dismay nor hurt them. No, it is just as a door to let our soules into the Kingdome of Heaven: But the second, they never taste of: No child of God needs to fear the second death, *For there is no condemnation to them that are in Christ Iesus.* Now as the first death is onely a separation of the soule from the body; so the second death is a *totall* and also a *finall* separation both of soule and body from God for evermore. And this second death doth stand prin-

A blessing to the godly.

Rom. 8. 1.

Wherein the second death consisteth.

principally in these three points.

First that all the wicked and ungodly sinners, that live and dye in their sins shall be punished with everlasting destruction, being severed from the blessed presence of the Lord for ever, and from the glory of his power, 2 *Thes.* 1.9. Oh what a woefull death is this to be plucked and haled from the blessed and comfortable presence of God? whereas our Saviour Christ saith, *Mat.* 5. 8 *That our happinesse, and all the joy of Gods Children shall stand in the beholding of God, and being in his presence for evermore.* Then what misery, and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the fountain of life and happinesse?

Secondly, the second death stands in this, that wicked men and women shall not onely be severed in body and soul from the blessed & glorious presence of the Almighty for ever, but they shall be cast into the Lake of fire, and have all their abode with the devills, and all the damned spirits in hell, where there is no joy, nor comfort, nor ease, but weeping, and wailing, & gnashing of teeth. If a man should be cast into a deep and darksome Dungeon, full of Toads, and Serpents, what comfort I pray could he

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he hath but to wish for death? This is the death that all impenitent sinners must die, they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and be thrown head-long into that terrible Lake of fire and brimstone there to be tormented for evermore.

Mat. 25. 4.

Thirdly, then the third thing wherein this second death doth consist, is, that all reprobates shall be punished with everlasting perdition; they shall be tormented in body and soul with unspeakable torments; *The wrath and vengeance of God will seize upon them,* and feed on them, as fire doth of Pitch or Brimstone; where they shall be ever burning and boyling, and yet never consumed; ever in pain and torment, and never have ease. And to shew the wonderfull torment of hell, of this second death, our Saviour compareth it unto a furnace of fire: Now what a wofull torment is it to be cast into a furnace of fire, and there to lie many thousand yeares therein? This is a torment that cannot be expressed. Again he saith, *That their worm shall not die, and their fire shall not be quenched.* Now what might a man do, if he should have a worm alwaies crawling in his belly, gnawing at his heart? This is

Mar. 13. 24.

Esa. 66.

is the stare of all wicked men and women; they shall alwayes have a worm, even grief and anguish of heart, ever gnawing at their hearts, and biting at their consciences, and this worm shall never die, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in hell is miserable in three respects.

The misery of the damned after death set forth.

First, in regard of the degrees of it.

Secondly in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the loss of the blessed communion with God the Father, Son, and holy Ghost; *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked be punished at that day, *With everlasting perdition from the presence of the Lord.* 2 Thes. 1. 9.

A Second degree of their misery consists in the Society they shall have for ever with the Devill and his Angells according to that of our Saviour, *Depart from me ye cursed into everlasting fire, prepared for the Devill and his Angells.* Matth. 25. 41. A punishment which we may guesse to be intolerable, to burn, and not to consume; to live and have no end; it includes all woe and crosses whatsoever: Cursed of Christ himselfe, cursed

sed of the Angels, whose curse will alwaies be, and that is, in their consciences: Cursed shall they be likewise of the Devils themselves whose curse shall be alwayes in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musick; their joy nothing but cursing and blasphemy.

But especially in respect of that horrour, torment, and pain, that shall seize upon the bodies and soules of all wicked and ungodly men at the last day, which shal be such, as shall make them *cry out unto the Rocks and Mountains to fall upon them and cover them, when there shall be tribulation, anguish and wrath upon every man that doth evill.* Rom. 2. 8, 9.

Secondly the place shall adde likewise to their misery, and that is in Hell the proper place of the damned after death: This in the Scripture is called *Hell, the bottomlesse Gulph, utter darknesse, the fearfull Tophet, the Dungeon of despair, the burning Lake the hollow Cave, and Chaos of all confusion; the Grave of perdition, whose furnace is alwayes burning, whose fire is made by Gods wrath, and his power upholds it, & it is blown with the bellows of his indignation, it is unquenchable, ever prepared for the Devill and his Angells:* And therefore Christ bids them

them, *Go ye cursed into everlasting fire, &c.* and all to shew the miserable condition of all those that are there.

And last of all, the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked; they shall suffer and endure the heat and burthen of Gods wrath for ever: It shall never have an end; it shall be without all hope of intermission; for so saith *St. John, The smoak of their torment shall ascend evermore, and they shall have no rest day nor night.* What a punishment will this be, let all men and women consider: First, it is the losse of almighty God, and of his glorious and most blessed presence, which the Saints and Angels alwayes enjoy, which is his love, his mercy, his bounty, his beauty, his gracious aspects, and all his eternal attributes; the losse of Heaven which is unspeakeable, past the thoughts of man; the losse of the society of the holy Martyrs, Angels, and Arch-angels, the glory, riches, and treasures for ever, and never to have an end. So then you see by this which hath been spoken, what is the second death; and also wherein it doth consist.

Rev. 14. 11.

Who they be that shal partake of the second death.

Now all the question will be who shall be cast into this Lake of fire, who

are they that shall die the second death, which is such a miserable and woefull death? For there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire; and by that hope they defer their repentance till their old age, till they have no other employment. And therfore now you shall see who they be that shall be cast into it. Look, there are some marked out unto us, *Rev.* 21. 8. *The fearefull, and unbeleevers, and abhominable, and murtherers, and whoremongers, and sorcerers, and lyars, &c. shall have their part in the Lake that burneth with fire and brimstone, which is the second death.* So then the Holy Ghost telleth us, that all impenitent sinners shall be damned and cast into this Lake of fire, which is the second death; for after this there is no repentance, no recovery: there will be a great gulph, as *Abraham* told *Dives*, between the godly and ungodly; the godly see and behold the ungodly in Hell, as *Lazarus* did *Dives* in hell torments.

Then what a strange thing is this? The Holy Ghost telleth us who shall be damned and cast into the Lake of fire: all impenitent sinners; the blasphemer, the drunkard, *&c.* and yet no man

man (almost) will believe this. Well the Spirit of God cannot lie: He saith, *that all the wicked and ungodly sinners shall be cast into the Lake of fire, which is the second death.* Now, tell never so wicked a wretch of his sins; as his swearing &c. and what will he say? Tush *God is mercifull, I hope I shall be saved*: Is not this, I pray, to give the Holy Ghost the lie? Tell the Drunkard, or the Prophaner of the Lords day, that they must one day, give an account of this their ill language and rude behaviour, or that they shall be damned; do they believe this? Oh no, no; for if they did believe it, how durst they be so bold to live in sin? Well howsoever these vile wretches say they hope to be saved, as well as the best of them all; yet know, this is the truth of God, the Holy Ghost telleth us plainly, *That all unbelievers, and Theeves and murtherers, &c. shall be cast into the Lake of fire and brimstone, which is the second death.*

But unto you whose hearts do tremble for feare of these things; whose soules do melt for feare of this same second death; if you would know how to escape this terrible Lake of fire, and how to avoid this second death, which is the eternall damnation and torme-

both of body and soul, you shall see how the spirit of God doth not onely shew you how to escape Hell, but to come to Heaven; not onely to avoyd damnation in this Lake of fire, but to obtain salvation and joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost teacheth in the sixt verse of this Chapter, *Blessed and holy is he that hath his part in the first Resurrection; for on such the second death shall have no power; but they shal be the Priests of God, and of Christ, and shall reigne with him a thousand years*, that is, for evermore.

Such as have the first resurrection shall escape the second death.

So then, would you know what manner of men and women shall escape this second death, and eternall damnation in this Lake of Hell fire? Why, the holy Ghost saith, they, and none but they, that have their parts in the first Resurrection. So it is manifest in these words, that there be two resurrections, and also a double death: the children of God have a double resurrection, and one death; but all wicked and ungodly sinners, have one Resurrection & a double death. So then let us see what is meant by this first Resurrection, namely, our rising out of the grave of sin, to newnesse of life: this is the first resurrection. *You that were dead in trespasses,* Eph. 2. 1.

and

and sins hath he quickned. And we are buried with Christ in Baptism, that like as he rose again to the glory of his father, even so we should walk in newnesse of life. Rom. 6. 6

So then, would you know whether you shall escape eternall fire in Hel, even this second death? then look into your own soules: Are you dead to all your old sins and new sins, are you quickned in the inner man? Do you hate sin as wel when it is committed by your selfe, as by others? Do you labour to mortifie and keep under the works of the flesh, and walk in all holy duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ, which walk not after the flesh, but after the Spirit.* Rom. 8. 1

Blessed and holy are they that have part in the first Resurrection: Where he shewes that none shal be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified to live a godly life, that are partakers of the first Resurrection. And therefore if you desire to be blessed, and escape the second death, which is everlasting damnation both of body and soule, then

labour here to live a godly life, for these two, *Justification*, and *Sanctification* cannot be severed.

Vse. Comfort to the godly.

And this is a very great comfort to all the true members of Christ, that do repent, and leave their sins, and doe strive to conquer their unruly passion, bearing what wicked men lay upon them patiently, and strive to live a godly life; though they be in misery, in povertie, in want, and in the end die the first death of the bodie; yet they shall be freed from the second death, that is, from eternall death; the gates of Hell shall not prevail against them. And therefore as you love your soules as you desire to be blessed, and to escape eternall damnation, which is the second death, Labour (I say) to have a part in the first Resurrection, to dy unto sin, before ye die unto Nature, and live in newnesse of life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection; their case is woful, they be subject to the second, that is, eternall death and damnation; *for if ye live after the flesh, ye shall also die.*

Rom. 8. Rom. 6.

And therfore deceive not your selves as many do, which think, if they come to Church, hear the Word, receive the

the Sacraments, all is well, they hope God will be mercifull to them, and hope they shall not be damned. Well, mark what I say, thou maist come to Church duly, thou maist hear the Word of God as long as thou livest, thou maist receive the Sacrament as oft as thou wilt, but if thou hast not thy part in the first resurrection; that is, unlesse thou live a godly life, unlesse thou mortifie thy filthy sinnes and ungodly desires, unlesse thou become a new creature, surely thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himself to think, because he hears the word, professeth the Gospell, receives the Sacrament, that therefore he is well enough: No, no, though thou hear never so much, if thou live in sin, in swearing, drunkennesse, &c. thy estate is as wofull as before, because thou are not freed from the second death.

And marke this difference: the children of God have two Resurrections & one death: they rise from sinne in this life unto *a newnesse and holinesse of life*, and they rise at the last day unto eternal life in heaven, and therefore truely blessed. But graceless and godless Note,

sinners have two deaths, and but one Resurrection, they die in sin here, they are dead in sinne, and delight in sinne here, and so they die the first death of the body; and eternal death, *the second death of body and soul in hell.* And as they never had part in the first Resurrection: so the second Resurrection is onely to judgement, to death. Not is that all, to die, and goe to Hell; for they shall be in a Sea of miseries, and in an Ocean of Calamities; fire continually flaming about them, and yet not wasted, nor they consumed: then the worme of their consciences, which they never felt in their former life, shall bite and gnaw wisht in them, rage and madnesse, and wrathfull indignation be among them. When they shall look up, and behold the Angels, and Saints triumphing and rejoycing; what a terror will it bee to them, to behold nothing about them but fearfull black Devils to affright them, brimstone and hot burning coales under their feet, the revenging hand of God over them, and his Angels powring forth the vials of his wrath and indignation upon them, never ceasing, no intermission? For their torment shall bee both comfortlesse and endlesse: they shall bee alwaies

dying, yet never dead; they shal be alwaies in the flame, and yet not have any hope to be consumed. Their meat shall be griping hunger, and famine intolerable: their drink shall be Lakes of fire and brimstone; their pleasure shal be howling and roaring of foul deformed fiends, accompanied with Devills, barbarously and cruelly handled. Thus, heaven they have lost, which cannot now be purchased; hell they have received, and the place must needs be endured; and look how many sinnes and offences they have committed and run on Gods score, which their own consciences can testifie, so many kinds of tortures and punishments are severally provided for them in Hell. O how many causes of weeping and dolefull crying shal those miserable wretches then endure? They shal howl and weep because they cannot be heard, nor yet appeal from Gods dreadfull judgments; they shal weep and lament, because their pleasures which they enjoyed in their lifetime, have been the only cause which hath brought them to all these woes and sorrowes: They shal weep, and howl, and cry, and no man pitty them; and shall weep with bitter tears, because they shall know their miseries are past

all recovery, and their repentance too late: Then they will begin to curse their Birth-day, and their Parents which brought them up, and the Paps which gave them suck shall they ban and curse, and the place and air that gave them the first breath; and will cry, woe, woe, that ever I was born to neglect Gods Commandments, and to break his Lawes, and neglect his Ministers and holy Word, running after my own inventions; and thus have I justly deserved Hell-fire for evermore.

And therefore if you would live when you be dead, you must die to sin while you are alive: Only the penitent sinner shall live for ever in Eternall life; only those which die to sin, shall escape the second death. But the impenitent, that lives and delights in sin here, shall die for his sins eternally; nay he shal never tast of the life to come: but as he would not labour to have his part in the *first resurrection*, so he shal be sure to have his portion in the *second Death*; which is so fearful a thing, that it might make even the flinty heart to break in pieces, to lie in fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then, let us look

unto

unto it, and labour to have our part and portion in the *first resurrection*, and then shall the second death do us no harm; but we shall live in joy and happiness for ever in Heaven with the Almighty; and all the Angells, and Arch-angells, and holy Saints shall be our companions for ever, and without end.

15. *And whosoever was not found written in the Book of Life, was cast into that Lake of fire.*

THE former Verse did shew to us the execution of the last judgment upon all wicked & ungodly sinners, and of that we spake the last time. Now in this Ver. we may observe the different estate of the children of God, and of the wicked; for as there are but two sorts of men, *good* and *bad*, *Elect* and *Reprobate*, *penitent*, and *impenitent*, the children of God, and the limbs of Satan: So there be but two places, *Heaven* and *Hell*, *joy* and *pain*, the *right hand* and *left*. And the rewards shall be according, either *blessed* or *cursed*, for so Saint *John* saith here, *The elect shall have eternall life; but they that be reprobates, shall be cast into the Lake of fire.*

First,

First, concerning the Elect, and those that be chosen in the Lord Jesus, and whose names be written in heaven: As their lives do differ from the wicked and ungodly; so their estate after this life is far different; for they shall be blessed and happy for ever. And if you do ask what is the blessednesse that all the Elect shall have, I answer with *Paul, The eye of man never saw it, nor ever entred into the heart of man to conceive the hundreth part of this happinesse.* Yet we may out of the word of God gather some relish of it, as it is described unto us.

2 Cor. 2. 9

And first and formost this blessed estate of the godly at the last day, stands in this, that God shall be all in all unto us: What good things soever the heart of man can wish, that will God be unto us. If thou desire wealth, God wil be it unto thee; if honour, or pleasure, Almighty God will be all in all unto us; nay every child of God shal have as it were a Kingdom; *Come ye blessed, &c.*

1. Wherein mans happinesse in death consists. 1 Cor. 25. 28.

Mat. 25. 2. Rev. 21.

Secondly, in the Kingdom of Heaven; there shall be no manner of want; for wee shal be freed from all sin, and all defects in body and soul shal bee supplyed. And although we see God now but in part; yet then we shal behold

1 Cor. 13. 18.

hold him face to face, unto our eternall comfort; not as in a glasse darkly, but see and behold him even as we are seen and beheld perfectly: and Jesus Christ the Lamb of God, which hath been our Advocate; and the Vision of the Holy Ghost, not like a Dove hovering, but perfectly and directly, *and we shall then for evermore live in his blessed presence, and reign with him for ever.* 1o. 17.3. Rev. 21. Ps. 17. 15 Rev. 22.3

Thirdly, then all the elect shall be like unto Jesus Christ: so saith *Paul, He shall change our vile bodies, and make them like unto his glorious body.* Christ was most holy, pure, incorruptible, and glorious: even so shal we be; we shal be for ever freed from Sin, Sathan, Death Hel, and the Grave. And at the point of Death, let us intreate the Lord that hee would be a fountain of ever-living Water, to besprinkle our soules and hearts, for his Sons sake Christ Jesus. 3. Phil. 2. 24

Fourthly, in Heaven we shall reap endlesse joy and eternall happinesse, and shall delight in praising of God for ever; so as we shall keep a perpetuall Sabboth and joy in the service of God for ever. Oh it is a great Happinesse to be in the presence of God, for there is glory, and honour, and true content indeed. Where wee shal have Ps. 16. 11

joy

joy without sorrow, a day without night; no valley of tears, but a *Sion of glory*, and endlesse comfort. And this shall be done unto all which fear God, and whose names shal be found writen in the book of Life.

Use. Mal. 3. 14. Oh then, cursed be those men and women, who think and say, It is in vain to serve the Lord: or as *Pharaoh* said, *Who is the Lord that I should fear him?* Oh, nos then men shall know it is not in vaine to serve the Lord: for if wee will not be carefull to keep a good conscience, and serve God aright, and so go to Heaven by example, we then must expect to go to Hell with the wicked for company; nay, God will put a difference betweene them that serve him, and serve him not. And this should encourage all men to labour, to abound in holy duties seeing God will reward even the least work of faith.

If thou give but a cup of cold water in the name of Christ, vetily thou shalt not lose thy reward. Though our works cannot any way merit, yet he will in mercy, for his Son Christs sake, thus crown the good workes of his children.

And seeing a few shall be saved, O let us labour to be of that little flock let

let us aboye all things, seek this Kingdome of God. If thou obtain this, thou art happy and blessed, although thou lose all the world besides: And if thou lose it, thou art miserable and wretched, though thou win the whole world. O then, what mad-men are we if we do never seek for this, or dream of heaven, until we have one foot in the grave, or in Hel? Let us not then think to gain a Kingdome so easily; we cannot go to heaven on beds of Down, but we must strive to enter therein, not easily, we must take paines; for what is got without? And as life is sweet, joy, riches, honour, and pleasures are sweet: so to have them for ever, without fear of loling this is a blessed thing; for so it is with them that be in possession of this Kingdome, they shall be out of all fear to lose it, and shall reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the elect and faithfull children of the Almighty, which ought to stir us up to repent, and turn to God, while we have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the Book of Life? Alas poor wretches, distressed soules!

soules! it grieves me to think of them; it would make a mans heart for to melt, to think on their most wofull miserie: And I quake to speak or think what shall become of them after this life. The Holy Ghost saith here, *They shall be cast into the Lake of fire*: What then shall become of the swearer, drunkard, &c. *They shall be cast into the Lake of fire.* And so saith Christ, *Go ye cursed into everlasting fire*, &c. This is their end, and this is their portion for evermore. Ah miserable wretch, ah vile creature, ah miserable sinner, it had bin far better for them they had never been born, or had been rather Toads or Serpents then men. For besides this, that they shal be cast out of the glorious and comfortable presence of Almighty God and his holy Angells, *They shall be cast into the Lake of fire for ever.*

Mat. 25.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for ever, I have already described unto you; and for a conclusion to put you stil in mind of this Lake, this Hel, this Tophet, this place of torment, which will never have end, I will set down three special points, and that briefly.

First, the extreamity of it.

Then secondly, the perpetuity of it.

And

And thirdly, that it is remediless.

And which wel considered me thinks it should make the flinty hearts of sinners to melt, and to break in pieces, for fear they do come into this place of torment, into this Lake of fire.

And seeing the spirit of God doth repeat it again and again, that all reprobate sinners shall be cast into the Lake of fire, it is to shew, that men do little consider of that, they do not tremble at it; & therefore he beats upon it, to teach us, that it is a speciall point to be thought on, to mollifie our hard hearts.

1. The extremity of it.

And first concerning this same Lake of fire: in that it is named here *Lake of fire*, this noteth to us the extreamiey of the torment, that it is a place of endlesse woe and unspeakable pain. The Scripture affords it sundry names, to set forth the unspeakable torments thereof. *All wicked and impenitent sinners shall be cast into the Lake of fire.* For of all torments none is so extream as fire. And Christ saith, *There shall be weeping, wailing, &c.* and it shall be most hot, and yet most cold, which shews the strangenesse of this fire *&c.* Again, *Their worme shall never die, Mark* 9. 44. That worme which shall gnaw their consciences, even the torments of their consciences. Oh what

Rev. 2. 8.

Luk. 13. 28.

a wofull thing is this, for any man or woman to have a worme continually to gnaw their bowells within, never to let them alone, or to give them any rest! Such shall be the misery of the wicked. Again; *Tophet is prepared for the King, he cannot escape, and it is deep and large, and the burning thereof is fire and much wood and the breath of the Lord, as a River of brimstone shall kindle it.* Esay 30 33. So as the wrath of the Lord, shall be as bellows to blow it, and as a River of brimstone to maintain it, By this you may a little conceive the extremity of this wofull lake of Hell-fire. But if I had the tongue of men and Angells, I could never expresse it to the full. For as the joyes of heaven be unspeakable, so the torments of hell cannot be expressed; at what time the full wrath of God shall seize upon the Reprobates both body and soul, and shall feed upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know, that the torments of Hell be universall, even in all the parts of the body, and faculties of the soul at once: the mind, the will, the conscience, the affections, the head, the heart, are all at once shall be tormented. The paines in this life are for the most part

par-

particularly in some part of the body; but in this fire the sinner shall be tormented in all parts at once: and yet we may see, that some parts there be as in the Convulsion, or the Stone &c. which men would not willingly have for a whole world. Alas! what a wofull thing will this be, to be tormented even in all and every particular member so extreamly? Let one example serve in this point; the rich Glutton cries out. *Oh, I am tormented in this flame!* *Luke 16.* The torments and heat was so great, that he would have given even a whole world, if he had been Master of it, for so much water as would have stuck upon his finger, to have cooled his flaming tongue. Thus you see, that the first is most extream and wofull, and yet men will not believe it, they fear it not.

But let every one think on the most wofull and extream pain of this Lake of fire, let us make that use which our Saviour teacheth. *If thy right hand or foot offend thee*, that is, any thing never so sweet, or never so profitable, never so dear or near unto us; *Let us cut them off, and cast them from us*, that is, let us forgo and forsake them all; for it is better to go lame into Heaven, then whole into Hell; it is better to go naked Matth. 5.

naked in heaven, than in costly apparel to Hell, O therefore let all carnal men, and all ungodly sinners that live in pleasures, and in sin, know they shall pay full deare for these things, even the losse of their own souls in Hel for ever.

2 The perpetuity of it.

Secondly, as the pains of Hel bee easelesse, and most extream, so they be endlesse and perpetuall, no end of them for evermore. So *Abraham* tels the rich Glutton: *You that are there, cannot come hither*, Luk. 16. And so saith Saint *Iohn*, Rev. 21. *It is a Lake of fire and brimstone, that burneth for ever*, So, *Go ye cursed into everlasting fire*, Mat. 25. 41. It can never be quenched; when as damned sinners shall lie therein many thousand yeares; yea as many as there be Starres in heaven, yet it shall never have an end. If a man should once every thousand years take one spoonful of water out of the Sea, how many thousand years would be expired, before he should have emptied the same?

Oh consider this you that forget God; consider this you which contemne the Word of God, prophane the Lords Sabbath, that make no conscience at all of Drunkennesse, but rather count it good fellowship, and will brag and boast of it. What a treasure of plagues

Plagues the Lord hath reserved for the damned. Oh, let us think often of this, that these same torments be both endlesse and easelesse. Oh what Mad-men and women, and what fooles be we, that will now enjoy the pleasures of sin for a season, and then to lie in torments for ever. What shall it benefit or profit us to enjoy a little worldly pelfe, mony, lands or livings here, for to live in all pleasures or delights, some sixty or eighty years, and then to be tormented in hell-fire for evermore? And yet do we not see, that such is the extream folly and madnesse of many men, that they will have their penny-worths here, although they pay never so dear for them in the life that is to come.

Thirdly, these torments as they be endlesse and easelesse, so they be remedilesse. This we may behold in the rich Glutton in Hel; who would have given a world if he had been owner of it, and yet for all that he could not have it, it was then denyed him. For there is no ease nor remedy in Hel, no Redemption after death, no silver nor gold, no wit nor policy, no appealing to another Judge; but he must lye by it for evermore, even in this close prison untill he hath payd the Debt and uttermost farthing. For if all the blessed

3. Remedilesse.

blessed Saints and Angells in the Kingdome of heaven should fall down at the feet of Christ, to beg but for one soul, it could do him no good, Christ would deny them all, they must have the repulse.

Exhortation.

Oh then consider this; this is it that ought for to make all men quake and all hearts to tremble, that in hell is no ease nor hope of Redemption. This is that which makes the Devill and damned spirits to fear, and to tremble, and yet it cannot move flinty and stony-hearted sinners once to be affraid. O then, I beseech you, let us think on these things now in the dayes of mercy; now is the remedy to be had, now we may avoyd this fearefull misery, now we may escape this wofull torment, and wrath to come.

If we will now repent if we will now leave our sins, and beg pardon of Almighty God for them, we may escape: but after death there is no time of mercy, but onely judgement and torment, but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewail our sins, while we have both time and breath to repent; and live as the servants of God, and not as the slaves of sin, and Sathan any longer, and

and the gates of Hell shall not prevail against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the soul of the poor beggar is more worth than many thousand worlds And therfore the loss of a soul is greater than the losse of the whole world: *What benefit were it for a man to winne the whole world, and presently to lose both body and soul.*

If a man should lose house, land, wife, children, and all that he hath, yet it is nothing in comparison of his soul; that is a losse of all losses, to be severed from God, and from Christ, and to be in hell torments for ever. O then let us know what our souls be worth, and what Christ paid for the ransome of them and let us learn to prize them above the whole world. But alas, men cannot so esteem of them: Oh no, men will for one penny with *Judas*, or an hours pleasure, hazard loss of soul and body for evermore. Ah poor soul, thou didst never yet know what thy soul is worth. Christ Jesus saith, it is more worth than all the world. Oh let us esteem of it, and valew it, and account all riches, pleasures or profits as dung, so that our soules, our poor souls may be saved in the day of our Lord.

For

For a conclusion to this purpose; let us remember the words of St. Peter, the world that then was, perished, overflowed with water. Again Saint Peter gives us here a good lesson and tells us,

2 Pet. 3. 5. that the heavens and earth which are now, are kept by the same word in store, and reserved

2 Pet. 3. 6. unto fire, against the day of judgement, and of the destruction of ungodly men, verse. 9. The Lord is not slack but patient, ver, 10. Howbeit the day of the Lord will come as a thief in the night, in the which the Heavens shall passe away with a noise, and the Elements shall melt with heat, and the Earth with the works therein, shall be burnt up. Seeing therefore that all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godlinesse, looking for, and hasting unto, the comming of the day of God, in the which the heavens being on fire shall be dissolved: but we look for new heavens and a new earth, according to his promise, wherein dwelleth righteousnesse. Wherefore beloved, since ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameleſse. And suppose that the long suffering of the Lord is salvation.

1 Pet. 4.7. Now the end of all things is at hand; be ye therefore sober and watching in prayer.

Lu. 21. 34. Take heed to your selves lest at any time your hearts be oppressed with surfetting and drunkennesse, and cares of

this life, lest that day come on you unawares. For as a snare shall it come on all them that dwell on the face of the Earth; Watch therfore and pray continually, that ye may be counted worthy to escape all those things that shal come to pass, and that you may stand before the Son of man. For it is he that will say, *Arise ye dead and come to judgement.*

Now I have done with the Text, and have shewn you the way to get a good conscience, and the benefit of it, and likewise the reward of an evill conscience; which is, *the Lake that burneth with fire and brimstone for ever.* Now I will not leave you in horror and dread, in the conclusion of the Text, being the last words of it: but I will comfort you with the description of heaven, and the joyes therof as Saint *Paul* relates in the first Epistle to the *Corinthians, chap.* 2. v 9 *The things which eye hath not seen, neither ear hath heard, neither came into mans heart, are, which God hath prepared for them that love him.*

If the holy Apostle St. *Paul* being taken up into Paradise, heard such words which cannot be spoken, and are not possible for a man to utter, as he testifieth of himselfe. 2 *Cor.* 12. 3 How should I take upon me to shew you those joyes, which neither eye hath seen, nor ear hath heard, nor ever entred into the heart of man?

Herein I know mens minds will run upon needlesse curiosities, which is no part of my duty to satisfie: As also to shew you mine owne devices and imaginations; were a thing to set forth mine owne folly. But so far forth as mans reason may search, and there we must stay; for mans reason in spirituall affairs is altogether foolishnesse: nay rather so far forth as Gods word doth instruct us, we may be desirous to learn, as also to be content, although many things be hid from us. Let it therefore be sufficient unto us, if we may but have a taste of those joyes, and that it pleaseth God in a measure to grant us some knowledge of them.

Adam being in the earthly Paradise, knew not all the secrets and commodities thereof: and how shall we think to attain to the full knowledge of hevenly Paradise? but seeing God doth grant us the understanding of these matters but after a sort, he doth it for our good, that seeing those joyes which we can conceive are surpassing excellent, and yet the heavenly joyes do surmount our conceits, by many degrees further; we might the more be drawne in love with God himselfe, who hath ordained such rare unspeakable, incomprehensible, and endlesse,

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excellencies, for them that love him and live in his obedience.

I will first shew you, what a blessed life is, and what they enjoy in heaven. A blessed life is the fruition of God himselfe, which is our chief good, the most plentifull Fountain, and treasure of all goodnes, in whom all godly men that dye in a true and lively faith, and invocation on the Son of God, are raised from the dead & delivered from all evill and united to the quire of Angells and Saints in heaven; and there behold God the Father, Son, and Holy Ghost, not as in a glass, or riddle, or darkly, but face to face, even as I am seen; and live free from all calamities, miseries, diseases, labours, and grief, and with ineffable joy and comfort celebrate Gods praise to all eternity. For the world is but a valley of teares, and this life is full of all sorts of miseries; but God in the life to come will wipe them all away, and death shall be swallowed up in victory; and he will take away the reproach of his people from off the earth, *Esay* 25. 8 *He will swallow up Death in victory; and the Lord God will wipe away all teares from all faces: and the rebuke of his people shall he take away from off the earth; for the Lord hath spo-*

ken it. In so great felicity shall the righteous live for ever, and receive a Kingdome of glory; of which Saint *Paul* Act. 14. 22. saith, *that we must through much tribulation enter into the Kingdome of Heaven*: and of this Kingdome we are heires, and the sonnes of God the most Ps. 3. 6. High: For *David* affirms as much, *Thou O God hast made him to have dominion over the works of thy hands; thou hast put all things under his feet.* In Heaven we shall be free from the cogitation of sin, and assaults of the Devill, and bee so secure that we shall fear no evill: for the Lord will rule us with his right hand, and defend us with his holy arme. As also considering our owne great unworthynesse, we might with the Prophet *David* breake forth into the praises of God, *Ps.* 144. 3. and say, *Lord what is man, that thou hast such respect unto him, or the Sun of man, that thou so regardest him?* Now as the Prophets do stirre up the peoples minds to serve and honour God, by setting before them the temporall blessings of this life, and thereby giving them an earnest of greater blessings to come: so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can con-

conceive; that wee beholding in mind and contemplation, those wonderful joyes which we can conceive, may grow into admiration of those heavenly and incredible excellencies which are altogether past our conceit, and far beyond our reach and understanding. For as spiritual blessings do far surpasse corporeal blessings, so heavenly joyes do farre exceed all earthly glory; yea and these stately secrets of another life, are so much hidden from flesh and blood, that all the learning of the wise men of the world can come nothing near them. That in this case they may truly say with the Astrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing, and there is no other that can declare them but God himself, whose dwelling is not with flesh.*

But let us a little behold what flesh and blood hath set downe concerning these joyes of Heaven. In the Turkish *Alcoran*, that is, a Book which they use instead of a Bible, which book *Mahomet* their Prophet left unto them, as the learned have searched out, thus the joyes of Heaven are set down. Their Prophet promiseth them garments of silk, of all sorts of colours; Bracelets of Gold, and Amber; Parlours and Banquetting-houses upon floods and

The Turkish Paradise.

Rivers, vessels of Gold and Silver, Angels serving them bringing in Gold, Milk; in Silver, Wine; lodgings furnished, cushions, pillows and down beds, most beautifull women to accompany them; Gardens and Orchards, with delightful Arbours, Fountains, Springs, and all manner of pleasant fruits, Rivers of milk, honey and spiced wine; al manner of sweet odours, perfumes, and fragrant scents, and to be short, whatsoever the flesh shall desire to eat: Thus fleshly people have a fleshly religion & a fleshly paradice to inhabit; and sensual men have imagined the joyes of heaven according to their sensuall delights; and yet to them that have any sense or reason, it cannot chuse but seem to end all in a fable. These joyes are seen in Princes Courts; these joyes are seen in the Turkish Kingdom; but the joyes of heaven are such, that no eye hath ever seen them.

But to leave these deceived Turks to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poor mans miserable estate suddenly changed into most unlooked for happinesse; whereby the joyes of another life may appear by the miseries of this:

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As if a poor man that were out of his way, wandring alone upon the mountaines, in the midst of a dark and tempestuous night, far from company destitute of money, beaten with rain, terrified with thunder, stiffe with cold, almost famished with hunger and thirst, and near brought unto despair with a multitude of miseries, should, in the twinkling of an eye, be placed in a goodly large and rich Palace, furnished with all kind of clear lights, warme fire, sweet smells, dainty meats, soft beds, pleasant Musick, fine apparell, and honorable company, all prepared for him, and attending his comming to serve him, to honour him, and to annoint and crown him a King for ever; Behold the miseries of this life, and the joyes of another; yet is this but an imagination, and the wit and wisdom of man can devise a great deal more; and yet all farre inferiour in degree to those true joyes that hereafter shall be found. See how the invention of men blinded with their natural conceits run all upon outward comforts, and sensuall joyes, all for the body and as for the soul, that is not once remembred?

This change is sudden and unlooked for.

Now from the devises, inventions and imaginations of men, all which come nothing near to the effect of

this matter: let us come to hear the Revelation of the Scripture, and if any where this blessed estate be to be found; we shall read it in the book of the *Revelation*: wherein, although many things be hard and intricate, and passing mans understanding, yet is this matter lively described after a measure, and in a sort under the name of the City of God, and the heavenly *Ierusalem*. And strange it is, that those matters, that neither eye hath seen nor eare hath heard, nor ever entered into the heart of man, should so much be opened and revealed, as there we read, *Revel.* 21.

The description of the place where these joyes are to be found, under the name of *Ierusalem*.

First then, let us speak concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Ierusalem*, the City of God, the land of the Elect, which the Apostle describeth after this sort: *And* I John, saith he, *saw the holy Citie, new* Ierusalem *come down from God out of Heaven, prepared as a Bride, trimmed for her husband.* Whereof the Prophet *Isay* speaketh in the person of God; *Chap.* 65. 17. *For, loe I will create new Heavens and a new Earth, and the former shall not be remembered, nor come into mind. But be you glad and rejoyce for ever, in the things that I shall create. For I, behold I*

create

create Ierusalem, *as a joy. And I will rejoyce in* Ierusalem, *and joy in my people, and the voyce of weeping shall be no more heard in her, nor the voice of crying:* and where we shall sing no more the song of *Babylon* but the song of *Sion*, saying, *Holy, holy, holy, Lord God of heaven and Earth.*

Of this heavenly Kingdome we may say with *David*, *How amiable are thy Tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the Courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house, they will be still praising thee. For a day in thy Courts is better then a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of the wicked.* Psal. 84. 1, 2.

These be the Tabernacles of health and security, the Lord himselfe saith thus *My people shall dwell in a peaceable habitation and in sure dwellings, & in quiet resting places.* Of this the Lord saith, *I will feed them in good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed, even upon the Mountain of Israel, and I shall possesse a Kingdom which cannot be shaken.* And this Kingdome of Heaven is such a Kingdome, that is past thought; it is very Esa 7. 23. Esa 32. 18 Ezek 34. 14.

spacious, it is a Paradise, it is the Kingdome of grace, it is the Kingdome of glory, it is the Kingdome of our God, the Kingdome of Christ, a Celestiall Kingdome; a Kingdome not made with hands, but an immortall Kingdom, because it is established by Grace. It is a Kingdome, which hath a King that never dies nor is subject to change, but hath dutance for ever and ever, and at whose right hand are pleasures world without end. It is likewise all glorious within; the gates are of pearl, & the coverings are all of fine Gold, and the pavements are of precious stones Our meat shall be *Manna*, which is the Angels food; our drink shall be wine; our Musick Quires of Angels; and if we desire voyces, there shall be the Seraphims and Cherubims, with the 24. Elders falling down, and saying, *Holy, holy, holy, Lord God of hosts.* And if wee be loth to go to this place, it is because wee doe not know how to come thither, even as a childe that will cry to go from the Mother to the nurse. This Kingdome is that of which *David* saith, *I had fainted, unlesse I had believed to see the goodnesse of the Lord in the Land of the living.* In which We beleeve, we shall see so many, and so great good things of the Lord prepared for

Ps. 27. 13

for them that love and expect him. *For since the beginning of the world, men have not heard, nor yet perceived by the eare, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* Esa. 54. 4

How excellent is thy loving kindnesse, O Lord! therefore the children of men put their trust under the shadow of thy wings, they shal be abundantly satisfied with the fatnes of thy house, and thou shalt make them drink of the River of thy pleasures. For with thee is the fountain of life: In thy light shall we see light. Psa. 36. 7. 8

This is that holy City spoken of in the Revel 21. 21 and so forwards, of which Saint *John* saith *The 12 gates are twelve pearls: every severall gate was of one pearl, and the streets of the City was pure gold, as it were transparent glasse. And I saw no Temple therein; for the Lord God Almighty, and the Lamb are the Temple of it. And the City had no need of the Sun, nor of the Moon to shine in it; for the glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no night there, and they need no Candle, neither the light of the Sun: for the Lord giveth them light, and they shal reign for ever and ever.* Of this heavenly City speaketh the Prophet *Esay, In this Mountain shall the Lord of hosts make unto all the people* Esay 25.

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a feast of fat things: a feast of wine on the lees, of fat things full of Marrow, of wines on the lees wel refined. David resolves thus, Ps. 17. 15. As for me, I will behold thy face in righteousnesse, I shall be satisfied when I awake with thy likenesse. Thou wilt shew Ps. 17. 11. me the path of life, in thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore. This is the Holy of Holies; it is Holy in respect of the glorious company that is in it: for there are none but Saints and Angells; and it is most holy, because the sacred presence of the Deity is there.

O glorious Banquet! Oh Heavenly Seats! O eternal mansions, in which the Soules of the blessed alwaies are repleniſhed, and with all godly joyes shall abound: and being adorned with Crowns, they shall assist the Angels sitting in a Regal Throne, that shall be made worthy of eternal life: And which is the highest happinesse of all, they shall enjoy continual conversation with Christ Jesus, with his Arch-Angels, Angels, and the higher Powers, Thrones, Dominions, Principalities, and Powers, that exceed all Gold, pretious stones, and the bright rayes of the Sun.

As for the King of Heaven, nothing can

can be said sufficiently; for he exceedeth all hearts thoughts. If *Peter* who saw our Saviours Transfiguration in the Mount, in a cloud, that was but an Image of the glory that was to come, said unto Jesus, *Master it is good for us to be here*; rejecting all worldly pleasures from his mind, in respect of that: what shall we say, when the very truth shall apppear, and we have the fruition of the same? Likewise in the Epistle to the *Hebrewes*, 12. 22. we may behold the blessed estate of those that shall enjoy the life to come, *Yee are come to the Mount Sion and to the City of the living God, the celestiall* Jerusalem, *and to the company of innumerable Angels: and to the congregation of the first-born, which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect. and to Iesus the mediator of the new Testament.* And how this heavenly City and new *Jerusalem* is described, we may read it notably set downe in the 20. of the *Revelations*, where, by divers earthly similitudes the glory thereof is shadowed, setting forth the same by those things which make earthly Cities famous, and admirable, as the great compasse and height of the wals, & stately buildings, the gorgeous furniture thereof,

Jewells,

Jewels, and precious stones, pleasant Rivers and the Tree of life in the midst thereof; no light in the Citty. But let us behold the order and frame of the Citty. as we may read in the aforesaid 21 Chapter of the *Revelations*,, whither still I referre you. The matter declared is as followeth beginning at the 12 verse of the Chapter *This City* Jerusalem *had a great Wall, and high, and at the gates* 12 *Angels, and the names written which are the twelve Tribes of the Children of* Israel. *On the East part, there were three gates; and on the North side three gates, and on the South side three gates, and on the West side three gates: and the Wall of the City had* 12 *foundations, and in them the names of the Lambs twelve Apostles. And the City lay foursquare, and the length is as large as the breadth of it, and the length and breadth of it, and the height of it are equall. And the building of the Wall, it was of* Jasper *and the foundations of the Wall of the City were garnished with all manner of pretious stones, and the twelve gates were twelve Pearles, and every gate is of one Pearl; and the streets of the City are pure gold, as shining glasse.* The names of the pretious stones are further there recited.

The Church dispersed through the World therefore the gates, East, West, North, South.

Oh glorious City of God? *There is a River, the streams whereof shall make*

Psl. 46.4.

glad

glad the City of God, the place of the Tabernacles of the most high, out of which thou, O Lord shalt make them drink of the River of thy pleasure. A torrent of pleasure, *a full cup running over*: in which the Saints of God rejoyce in Christ, Ps. 23. 5. cloathed in white, and following the Lambe whereſoever hee goeth: and with the Angels ſing to the Lord; ſaying, *Salvation to our God, which ſitteth upon the throne, and to the Lamb, Amen. Bleſſing and glory, and wiſdome and thanksgiving, and honour, and power, and might, be unto our God for ever and ever* Amen.

You ſee in theſe words how glorious this City of God is, the Walls of Jaſper, the foundations of precious ſtones, the gates of pearles, the pavements of pure Gold. And if the Walls, ſtreets and gates be ſuch; how much more joyfull, comfortable: and incredible are thoſe things within the City? for wee muſt perſwade our ſelves, that there are many hidden treaſures, and matters of far more account. Many things ſpoken of the outward place, but thoſe things which are within are unſearchable. According to that we read, *Rev. 2. 17. To him that overcommeth, will I give to eat of the* Manna *that is hid and will give him a white ſtone, and in the ſtone*

a new name written, which no man knoweth save he that received it; So secret and hidden are the things within the Citty.

This *Jerusalem* is also called a Kingdome, *Luke* 21. 29. *Therefore* (saith Christ) *I appoint unto you a Kingdome, as my Father hath appointed me, to eat and drink at my table, in my Kingdome, and sit on seats, and judge the twelve Tribes of Israel*. And to comfort the godly in all wants, distresses, and necessities in this world, Christ saith unto them, *Luke* 12. 13. *Fear not little flock, for it is your Fathers pleasure to give you the Kingdome*, and what greater preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one shall be, a King. Else how should it be true which we read. *Rev* 3. 11. *Behold I come shortly, hold that which thou hast that no man take thy Crown*? And that which the Apostle speaketh of himselfe in the 2 of *Tim*. Chap 4 Verse 7. *I have fought a good fight and have finished my course: From henceforth is laid up for me the Crown of righteousnesse. And the four and twenty Elders cast down their Crownes before the Throne of God*. Rev. 4. 10. Earthly Princes want no worldly joyes; and they that wear Crownes

in

in heaven shall far more abound in all happinesse. Those joyes which are highest on earth, are of least account in Heaven; for all shall be crowned, according to the speech of the Apostle, 2 *Tim. Henceforth is laid up for me a Crown of Righteousnesse, which the Lord, the Righteous Iudge shall give, and not to me only, but to all them also that love his appearing.* Gods Kingdome is not to be shaken, as our earthly Kingdomes are, nor it is to be compared to our terrestriall or temporary Kingdome; no, he hath left those Kingdomes to the sons of men, as to *David, Solomon, Hezekiah*, and the like. His Kingdome is not made with hands, it is past our imagination, and contains in it all that can be wished or desired: And therefore did *Abraham* forsake his own Native Country, his Kindred, and his Fathers house, to go out into a Land he knew not whither. And why did *Moses* forsake *Egypt*, and not only that, but refused to be called the Sonne of *Pharaohs* Daughter? Why did so many Patriarchs, Prophets, Saints, and Holy Men and Women, leave their antient Houses, Riches, and lay down their Treasures at the Apostles feet, and wander up and down in Wildernesses, and in Mountains, and hide them-

Heb. 11. 12.

themselves in Dens and Caves of the earth? Surely for this cause, they had respect unto the recompence of the reward, and that was *Regnum Dei*, the Kingdom of God, this heavenly mansion; where they desired to be, and were assured they should see the goodnesse of the Lord in the Land of the living, which hath a Crown that never fadeth, and Salvation that never endeth: an inheritance immortall, and the habitation perpetuall.

Ierusalem, where God would be worshiped, and in which King *Solomon* built the temple, seated in that place which wee now call the Holy Land, was in times past so famous, that all nations had recourse thither, both because of Gods Worship and Service therein, and his manifold gracious blessings powred thereon, and therefore is this Kingdome of Heaven compared to this, and called the new *Ierusalem*.

Likewise also *Canaan* that plentifull Land, which flowed with milke and honey, which was the Land that was promised to the people of *Israel*, is compared to this heavenly habitation. But, as many dyed short of it, and never entred into the Land of *Canaan*, some for murmuring, some for whoredome,

some

some for Idolatry, some for one offence, some for another; so, although we hear of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryal, many are debarred from thence, and few are made the Citizens of heaven: therefore if wee expect to come to this place of happinesse, we must first be reconciled to God by true repentance; therefore we must come with Jesus Christ in our hearts by faith, and plead his merits, death, and passion, and so enter into this joy. Thus much for the place: now for the commodities.

The heavenly joyes of the Soul

THe Commodities which belong to this heavenly *Jerusalem*, are, first concerning the soul, being the principal part of man. Secondarily as touching the body: for the body being joyned unto the soul, shall be partaker of this inestimable and everlasting happinesse: that both in body and soul the whole man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefest delight of a godly mind to serve God, especially in the Church, and in the Congregation,

gation in this Celestial *Ierusalem* there shall be no temple, no Church; *And I saw no Temple therein.* How then? why the presence of God himselfe shall be unto them instead of a Temple and Church, *For the Lord God Almighty, and the Lamb, are the temple of it.* And therefore why should men be so loath to go into this joy which is so unspeakable? and as St. *Ambrose* saith, where we shal have in that Celestial Mansion, no joy by measure as in a glass or cup; no, but a River of joy and comfort, as it were, overcome with joy: and this joy is, as it were the wings of the soul, to carry it away through this valley of misery and adversity: For as long as the soul is in the body, it is but as in a prison, like a bird in a cage, having not her usual liberty.

Thus in the presence of God shall be all happinesse, and at his right hand there are pleasures for evermore. And it is said, the 24 Elders fell down before him, that sat on the Throne, and worshipped him that liveth for evermore, and cast their Crownes before the Throne: so shall the Saints in heaven continually sing forth Gods praises, Rev 4. 10. and 14 *The hundred forty and four thousand which had the Name of God in their foreheads, doe sing a new*

song

song before the Throne, and no man could learn that song, but the hundred forty and and four thousand, which were redeemed from the Earth; Revelat. 7. *And there were that were cloathed in long white garments, having Palmes in their hands, which cryed with a loud voyce, saying Salvation be ascribed to him that sitteth upon the seat of our God. And all the Angells stood in the compasse of the seat, which fell before the seat on their faces, and worshipped God, saying, Amen, Blessing, and glory, and wisdome, and thanks, and honour, and power, and might, be unto our God for evermore* Now shall the minde, heart, thought, and imagination of those that are thus blessed, bee filled with abundance of all spirituall comfort. For now we see, as St. *Paul* saith at it were in a glasse, but then shal we see face to face. *Rev.* 22.4 Then shal all terrour and darknes of gnorance be utterly taken away: then shall we not desire, as now we do in this life, to see God as the Prophet *David* speaketh. *My soul thirsteth after thee: Like as the hart desireth the water-brooks, so longeth my soul after thee, O God, yea, even for the living God: When shall I come to appear before the presence of God?* At that time shall our desires be fully satisfied: and that which was denyed the

Prophet

Prophet *Moses* to see the glory of God in this life. *Exod.* 33. 20. shall then be granted to every one that there shall be placed.

The grief of mind, and sorrow of heart, shall then be utterly removed; no weeping, no mourning, no lamentation to be heard throughout that holy Mountain. *Behold*, saith the Prophet *Isay*, in the person of God. Cha. 65. 13. *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, and the voyce of weeping shall be no more heard, nor the voyce of crying.* Revel. 21. 4. *For God shall wipe away all teares from their eyes, and there shall be no sorrow, nor any more pain; for the first things are past*: That is; those things which we suffered in this life, shall not molest us any more. Then shall sorrow never be felt, complaint shall never be heard, matter of sadnesse shall never be seen, neither shall evill successe at any time be feared. No cause of fear, no cause of grief, for that they shall possesse thee O Lord, which art the perfection of their felicity. In him shall we find all knowledge, all wisdome, all beauty, all riches, all nobility, all goodnes, all delight, and whatsoever besides either deserveth love and admiration, or worketh pleasure and con-

contentation. All the powers of the mind shall be filled with the sight, presence and fruition of God, all the senses of our body shall be satisfied. God shal be the universal felicity of all his Saints, containing in himselfe all particular felicities, without end, number, or measure.

He shall be a glasse to our eyes, Musick to our ears, hony to our mouthes, most sweet and pleasant balme to our smell: He shall be light to our understanding, Contentation to our will, continuation of Eternity to our memory. In him shall we enjoy all the varieties of things, that delight us here, and all the pleasures and joyes that content us here. Finally, the soul shall be restored unto the Image of God in a full measure, as it was first created, and be throughly beautified and adorned with all righteousnesse and holinesse, all heavenly and spirituall graces. The consideration whereof must needs be a great comfort unto the children of God, and excite them the more cheerefully to undergo the trouble of this life.

The heavenly joyes of the body.

THe Commodities and Priviledges of the body also thus united to the soul,

Soul shall be many: And first to begin with that which I finde set down in the Text, *And the Citty hath no need of the Sun, or the Moon to shine in it*; that is, *there shall be seen no earthly wants*: For what a great temporall blessing is the heat of the Sun, most comfortable to man and beast, which bringeth forth the fruits of the earth for mans food, and without which all things seem to be sad and lowring; But then shall we not need this benefit, for the presence of God shall be more comfortable, and the glory of God shall supply the want of the Sunne and Moon.

All things then shall be ministred unto us abundantly, that we shall not so much as once thinke of any want; whether it be food or cloathing, or any comfort of this life whatsoever, as the Prophet *Esay* doth worthily expresse it, Chap 49. 10. *They shall not be hungry, neither shall they be thirsty neither shall the heat smite them, nor the Sun. For he that hath compassion on them shall lead them, even to the springs of waters.* Here the body hath need of rest, but there shall be no night, neither shall there be any need of rest: here, for fear of theevs and enemies, our houses and the gates of our Cities

are

are shut, but there the gates shal not be shut, but alwaies open, because there shall be no fear of enemies, no feare of future hurts and dangers. They that are oppressed here, had need of defence, of help and comfort, which hardly is to be had in this world. *Eccles* 5. 8. 10. *But there shall violence no more be heard of*, Esay 6. 8. *There shall every ones cause be heard, and every wrong shall be righted For there shall be no curse*: for not onely the curse of sinne shall be cut off, but all occasions of sinne shall be farre removed from us, and wee shall bee throughly reconciled unto GOD, and wee shall enjoy perfect peace. As no griefe of mind, so no disease of body shall molest us, neither shall there be any use of Physick, All infirmities shall be turned into perfections: and all deformities shall have an end. That which is now the mighty conqueror of mankinde, that is *Death*, then shall bee troden under foot: *For death shall be swallowed up into victory*, that with comfort we may say, *O Death, where is thy sting? O Grave, where is thy victory?* 1 *Cor* 15. And that which our first Parents could not taste of, nor so much as touch it, that is, *of the tree of life*: (for though they tasted of the Tree of Knowledg of good and 1 Cor. 15

evill, yet they were soon cast out of Paradise, lest they should put forth their hands, and take of the Tree of Life also, and eat, and live for ever, *Gen.* 3 22. In this *Jerusalem*, even in the midst of the street of it, shall be the tree of Life, and a common passage unto it, *Revel.* 22. 2 *For this corruptible shall put on incorruption, and this mortall shall put on immortality.* Thus shall there bee mirth without sadnesse, health without sickenesse, strength without weaknesse, Life without labour, light without darknesse, felicity without abatement, all goodnesse without any evill; where youth flourisheth that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never cooleth, health that never diminisheth, joy that never ceaseth: there shall bee pleasure without pain, and all happinesse without any change, and life without the reach and gun-shot of death: for there shall be life everlasting. Now the Nature of man grieves for the losse of his body, and delights of the World, which faith alone doth ease, that promiseth an undoubted restitution of the body, under a better condition, and assures him an everlasting life, in which shall bee everlasting blessednesse. Then (as I formerly said) shall the

the body be free from all corruption and mortality, and all other casualty, or other malady, or any pain or grief; men shall then be like Angels, free from want, and full of all felicitie: They shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living fountain of waters. *And God shall wipe away all tears from their eyes. I saw no Temple therein*, that was made with hands, saith Saint *Iohn*, *For the Lord God almighty, and the Lamb are the Temple of it: And the Citty of this our God hath no need of the Sun, or of the Moon to shine in it, for the glory of GOD did enlighten it, and the Lamb is the light thereof.* And there shall be no more curse: but the Throne of God, and of the Lamb, shall be in it, and his servants shall serve him, they shall see his face, and his name shall be in their foreheads. Oh the joy, Oh the sweet harmony, and melody, Oh the heavenly Musick, which is sung by the quire of Angels in the Church Triumphant, would ravish a soul on earth, if he heard it; we know that here on earth we have Musick that doth delight the

Rev. 7. 16.

Rev. 21. 4.

eare of man very much; but the Musick which is above, no ear hath heard. St. *Basil* saith, it is more sweet then devotion; nay more sweet then contemplation, and far sweeter then all things in this world can be.

Let us therefore be converted to God with all our hearts, and say, *Oh how great is thy goodnesse which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men.* And let us with joy exalt our selves, *Even as the heart panteth after the water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God.*

Psal. 31. 19.

Ps. 41. 1.

There is nothing so bitter or sharp in this life; but will be sweetned in contemplation of the joyes of heaven, and of eternall life: for in heaven there is neither death, nor mourning, nor wearinesse, nor weaknesse, nor famine, nor thirst, nor corruption, nor want, nor sadnesse at all; so as we may rather be able to say, what is not there, than what is there: as it is written, *the eye hath not seen, nor ear heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and fear him.* Therefore let no man that hath lived up-

2 Cor. 9. 2.

uprightly fear to die, or doubt of the joyes of heaven; for as we were all born, so we must all die: and shall any man think to get that by favour, which God only hath himselfe by nature, immortality? no, we must change this life, and for this mortall habit put on an immortall habit which never fadeth.

The godly in this life are as Warriours, then they shall come to their own possession; now they are in the skirmish, then shall they be crowned Conquerors; now they are in the tempestuous Sea, then shall they be in the quiet haven; now in the heat of the day, then shall they be in the rest of the evening: Now in place they are absent from Christ, though in affection they are present with him, then shall they follow him whithersoever he goeth; now they suffer trouble, though their life be hid with Christ in God, but when Christ shall appear, they shall also appear with him in glory. *Col* 3, 3. *And then also, they shall receive an incorruptible Crown of Glory*: According to that warrant which was pronounced by a voice from heaven, *Rev* 4 13, 14 *Write, blessed are the dead which hereafter die in the Lord: Even so saith the Spirit; for they rest from their labours,*

and their works follow them: And what joy will thy soul receive at that day, when we shall be presented before so honourable and infinite a multitude, before the seat and Majesty of the holy and blessed Trinity, with recitall and declaration of all thy good works and travells suffered for the love and service of God, when there shall be laid down at that honorable consistory, all thy vertuous deeds, all the labours thou hast taken in thy calling, all thy Almes, and all thy Prayers, all thy fasting, all thy innocency of life, all thy patience in injuries, all thy constancy in adversities: and for their further comfort, and in a manner, wonderfull astonishment, as the wicked shall be vexed with horrible fear, when they shall see the righteous stand in great boldnesse, and they shall curse their foolishnesse, and madnesse, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God. *Wisd. 5. So shall the righteous in their place go forth, and look upon the Carkasses of the men that have transgressed Gods will and holy Law. Esay 66 Verse 24.* And looking back upon the dangers which they have passed, and wherein other men are yet

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in hazard, their joy shall be so much the more encreased for they shall evidently see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereunto many of their friends and acquaintance have falne; the eternall pains of Hell is incurred, by many that used to laugh, and to be merry with them in the World; *When as they shall shine as starrs, which have converted many unto God.* Dan. 12. As contrariwise, they that by their evill example, and manifold offences have been the cause of the downfall of many, shall suffer intolerable grief.

In earth no joy, pleasure, or comfort so surpassing, so strange, and so wonderfull, but will breed a satiety, and we shall after a while waxe weary thereof, either desiring a greater, or else longing after variety; for mans nature is given to nothing so much, as to newneesse and novelty: But behold, the joyes of this new *Jerusalem* shall be so diverse, so strange, and so incredible, that we shall never be satisfied therewith. We see in *Revel.* 22. *The Tree of life bears twelve manner of fruits, and*

gave fruit every month: Twelve manner of fruits. There is the diversity of their joy; giving fruit every month, there is the continuall change still pleasing thy mind with variety, and ravishing thy senses with infinite delight.

And this may make us more eager after those joyes, because we shall not be long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should be a thousand yeares, what is it to one day there, which hath no night, which, be it that it hath a Sun-rising, yet it shall never have a Sun-setting: an entrance and beginning there is unto those joyes, but the terms and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are endlesse, so are the joyes of Heaven beyond all time; as they are remedilesse (for out of Hell there is no redemption) so are these joyes without all change or alteration; as they are comfortlesse, so these exceed in all manner of comforts all without reach, without number, without measure.

Thus have I shewed you the joyes of the Kingdome of Heaven, and yet have I not shewed them; for neither can I utter them, nor yet can you conceive

ceive them, but we may guess at them: But that which I have already spoken is sufficient, though not for the worthiness of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort, and instruction. And if I should lead you along with my own devices and imaginations, it were but a matter to delude you. Again, bee not desirous to know more than is fit and convenient: For when wee have spoken all, or the learnedst in the world expressed all, yet all must come short of this mark, to utter the truth of those joyes. For if no eye hath ever seen them, or heart of man can conceive them, how is it possible, I say, for me to declare them? But that which we do know, let us gather to our good, and to our necessary instruction; leaving off to search where God will give no understanding. Hidden they are, and unknown, that wee might the more earnestly desire them, for knowne things grow out of love.

The consideration of these joyes already recited, may be sufficient to establish us, and to confirm us, that there be not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive him-

himselfe of those joyes, if they were no other, but such as even our own minds might imagine, or our own hearts conceive? In this case let us be content there to make a stop, where Gods Word hath set a full point. And blessed be God, who to encourage us in a way of godlinesse, hath granted us thus to behold these incredible joyes, though it be but in a shadow, and as it were under a vail.

Howbeit to shew you all these joyes, and not apply them seemeth altogether without use and without life. The profitable instructions therefore that here-hence may arise, are more then I can utter; yet give me leave to recite some and think not hardly, though I stay you a little longer. For to hear the discourse of those things which pertain to the Kingdome of Heaven, I my selfe which have searched more then any of you, should in this respect forsake my dyet, and forget to hear how the clock goes, or the day passes. Suppose we are now busie in the field at harvest, unmindfull to come even to our own houses: and surely this is a far better harvest, and a better grain and commodity than we can gather in. When it pleased God I should devise this for your good, it was with com-

for

sort, and therefore I doubt not, but that you that heare it, hear it also with comfort.

The first instruction for our use, may be this, to learn to grow out of love with this present world, and with the transitory pleasures and profits of the same; that so we may prepare our journey to our long home, and to our wished home; and to those houses and Heavenly habitations, whose Leases shall never be expired; to our heavenly *Canaan*, and to this new and most beautifull *Jerusalem*. Howbeit for the most part we are so doted and bewitched with the glistring joyes of this present fading World, that no exhortation or perswasion shall lightly prevaile to withdraw our minds from thence. Which thing may lively be set forth to your view by reciting of a Parable of the custom of a certain Commonwealth, People, and Nation, which were wont to chuse their King from among the poorest sort of people to advance him to great honour, wealth, and pleasures for a time. But after a while when they were weary of him, their fashion was to rise against him, and to dispoile him of all his felicity, yea the very cloathes off his back, and so to banish him naked into an Island

How to grow out of love With this world.

of

of a farre Countrey, where bringing nothing with him, he should live in great misery, and be put to great slavery for ever. Which practice, one King at a certain time considering by good advice, (for all other though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it) took resolute order with himselfe how to prevent this misery, which was by this means; he saved every day great sums of mony from his superfluities and idle expences, and so secretly made over beforehand a great Treasure into that Island, whereunto he was in danger daily to be sent. And when the time came that indeed they deposed him from his Kingdome, and turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his treasure lay, and was received there with great tryumph and placed presently in greater glory than he was before.

Simile. This City or Common-wealth, is this present world, which advanceth to Authority poor men, that is, such as come naked into this life, and upon the sudden, when they look least for it, it doth pull them downe againe, and turneth them naked into their graves,

graves, and so sendeth them into another world, where bringing no treasure with them, they are like to finde litle favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsell of Christ, doth seek to lay up treasure in Heaven, against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time if their good deeds follow them as God promiseth; Then shall they be happy men, and placed in much more glory, than ever this World was able to give them. But if they come without oyle in their Lamps, then is there nothing for them to expect but this, *I know you not.*

The summe of money, is not so much our good deeds, as the forgivenesse of our manifold offences, the amendment of our sinful lives, the godly and Religious care of the life to come. That which we are so greatly in love withall; the Apostle gives us counsell to the quite contrary. *Love not the world, neither the things that are in the world,* 1 *Iohn* 2. he addeth the reason because the world passeth away. But he that fulfilleth the will of God, abideth for ever. Heaven is not in this life, and

and we must looke to be weaned from this world, if we ever looke to be in Heaven.

The joyes of Heaven and the desires of the world are quite contrary, for they are too heavy a burthen, and do hinder us from mounting up so high. And herein for the most part we may be resembled unto the Grashopper, which is born and bred liveth and dyeth in the same ground.

The Grashopper hath wings, and hoppeth up a little, but presently falleth down again: So many of us have often good motions unto godlinesse, and the life to come, and again all is gone in a moment and we returne to our old affections in this world, as though all our portion were onely in this life.

Those soules that feed grosly, never fly high: and they which feed their hearts with things below, cannot have their affections in Heaven; The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove this heavy, lumpish, and groveling desires of this World. The careless, earthly, and worldly minde hath no sight, nor sence, nor feeling of these joyes. But as the Oxe is fatted in the pasture, and the bird singeth sweetly

ly, and feedeth without fear, and suddenly, the one is driven to the slaughter, and the other is taken in the snare; so they that are given to the world, are lulled asleep in security, until the time that death striketh with his dart, and endlesse destruction over-whelm them. But where is that man or woman which can say with the Apostle, *I desire to be dissolved, and to be with Christ: which is best of all.* Phil. 1. *For they that say such things, declare plainly, that they seek a Country.* Heb. 11. 14. *Desiring a better Country, that is to be found in this world*; that is, *a heavenly Country, and for them hath God prepared a City.* Heb. 13. 14. *For here we have no continuing City, no continuing habitation.* Let us therefore seeke a better habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joyes teacheth us patience in afflictions, troubles, and distresses. And if we determine to aime at this heavenly place, we must forsake this earthly Tabernacle, and while wee live here on Earth, we must passe through affliction, and be carried into heaven by a fiery Chariot, that our earthly minds might bee purged out; that is, the blacke

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line of our sinnes, which must be purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for he cryed out, My God, my God, why hast thou forsaken me? We must go first to Mount *Calvary*, before we can come to Mount *Olivet*; that is, from a Crosse to a Crown, from Earth to Heaven: Our Graves are but so many folds, which death brings us into; and keeps our bodies till the morning Sun of our Resurrection shall appear, which is the day of our generall Resurrection; for death is but a door of entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this life is here, yet there shall all trouble, griefes, and wrongs be abundantly recompensed. And the Apostle speaketh truly, Rom 8. 18. *The afflictions of this present time are not worthy of the glory which shall be shewed unto us.* In the 126. Psalm, *They that sow in teares,* saith the Psalmist, *shall reap in joy. And he that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come, and bring his sheaves with him.* *Woe be to you,* saith Christ, *that now laugh, for you shall wail and weep.* Luke 6. 25. And therefore happy shall they be

be in another world, who have in good causes suffered wrongs, committing themselves unto God.

This time of heavenly joyes is compared unto harvest, and what care doth every one take to provide good and choice seed, that their harvest may fall out accordingly? Thy seed is thy thoughts, thy words, thy deeds, and conversation. Therefore let me exhort you as the Apostle doth, *Gal. 6 7. Bee not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of his flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting* Look how wee sow, so shall wee reap: such as our seed is, such also shall be our harvest. The date of this our life is but short, but the remembrance of a life well led, shall bee comfortable for ever, and this shall for ever and ever be an endlesse harvest, still gathering, still increasing, never diminishing.

Heavenly joyes compared to a harvest.

The last thing in the aforesaid *Ch. of the Revel.* is, *That there shall enter into this heavenly* Jerusalem *no unclean thing:* And as in the Prophecy of *Zach. 14. 2, In that day there shall be no more the* Canaanites *in the house of the Lord of Hosts.*

The

The Cananites were a lewd people and for the same were driven out of the Land, and if they were not worthy to dwel on earth, much lesse shall they bee worthy to bee received in Heaven. *Dearly beloved*, saith the Apostle Saint *Peter*, 1 *Epistle* 2. 11. *Abstain from fleshly lusts*, bridle them, keep them under, *for they war against the soule*. Colos. 3. 1, If then yee be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth, and mortifie your immoderate affections and evill concupiscence. Remember this peremptory word, *No unclean thing shall enter in there*. Mat. 5. 8. *Blessed are the poor in heart for they shall see God*. Heb. 12. 14. *Follow holinesse, without which no man can see God*.

And God grant us this wedding garment of holinesse that we may go in with the Bridegroome: for wee know what befel to him that wanted it, *Mat.* 22. 11. *Let us work out our own salvation with fear and trembling*; being desirous to receive a Kingdome which cannot be shaken: let us pray for Grace, whereby we may serve God that we may please him with reverence and fear. And seeing wee have precious

cious promises, 2 Cor. 7. 1. 2 Pet. 1. 4. and that more sure then the Heaven and the earth, Heb. 6. 13. 18. let us cleanse our selves from all filthinesse of the flesh and spirit, and grow up into full holinesse in the fear of God. *For as they that thus do his will, shall enter in through the gates into the City, and their right shall be the Tree of life, so without shall be Dogs, and all uncleane persons:* Rev. 22. 14. Let not my last Exhortation be forgotten among you. *Enter in at the straite gate:* For it is the wide gate, and broad way that leadeth to destruction, and many there be which go in thereat: Because the way is strait, and the way is narrow that leadeth to life, and few there be that find it.

To add unto these, one of the greatest joyes among all, is Gods mercy; whereof we have a sweet taste in this life: For were it not for that, none at all should enter into that place where those joyes are to be found. For our first Parents by Gods just anger, according to their due desert, were cast out of Paradise, and an Angell set with a sword drawn to keep the way, that no flesh should returne thither; so the only gate to lead us in again, is Gods mercy; Whereof as the godly

godly and most righteous that are, stand in great need; so let none of us all ever abuse Gods mercy, lest we misse of the same. This mercy is called the rich mercy of God; for no treasure is comparable unto it; and as it passeth all understanding, so cannot the deepest reach of man conceive any part of the depth or height thereof; the compasse, the largenesse, the wideness, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of man can speak it, let Angels bring the message, as we read, *Luke 2. 14. Glory be to God in the high heavens, and peace on earth, and toward men good-will.* The Lord of his goodness direct our steps to his Throne of mercy: and cloth us with this garment of mercy; and the Lord this day set his print and seal upon you.

Last of all, for a conclusion, and for admonition in brief, I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happiness. First, by the vertue of Christs death, death ceaseth to be any more a terrour or plague, but is made a blessing, and a passage between this and eternall life. Christ is the

the key of our graves, and hath opened the Kingdome of Heaven to all beleevers. The day of death is only terrible, when it is joyned with the apprehension of Gods wrath, and we defend us not with the shield of Faith. When we die, we should rejoyce in the Lord, for the corruption of our nature is quite abolished, and our Sanctification is then accomplished. By death our present miseries are removed, and the future are prevented. What happinesse is it to see the Glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angells for ever? And when we are joyned to Christ by the bond of the Spirit in our life time, we shall eternally remain with him in unutterable felicity. Likewise being once certainly assured in Conscience of our being in Christ, let death come when it will, we yet remain in the Covenant, and shall be reunited with him, and taken up to everlasting life: And, whether we wake or sleep, or what ever we do, let us alwaies bear in mind the end of our life; and that we continually hear the sound of the Trumpet: Arise ye dead, and come to judgment: knowing that the power of our death lies in our sins; and therefore we must use all

Admonition to all.

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good means, that our sins may be removed and pardoned. And therefore to weaken the force of death, the best way and course is to humble our selves, repent us of our sins, amend our lives, and to trust and rely upon the mercies of God, that we may comfortably say with St. *Paul*, I live not, but Christ lives in me, which we must find by the testimony of our sanctified Conscience, that Christ my redeemer, by his Spirit, governs me after his holy will. O how late is that houre for a man to begin to live well when he must of necessitie die, and depart out of this life: doth any man think that God will be content, that we should lay our old and rotten bones upon his Alter, when we have lived all our youthfull time in our own delights? No sure: Or do we think, that when we have spent all our time and study to get wealth, and honour, and then in our old age, when we can do nothing else, begin to pray and serve God? This will be a great cause when we examine our lives, how we have spent it, to fear death. What was the reason that Christ loved his Disciple *Iohn* better then the rest: because he came to him in his youth, while he was young and lusty. Indeed God will not be our staffe in

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our age, if wee doe not serve him in our youth. *Solomon* the wisest King that ever lived, gives this instruction to all posterity: *Remember* (saith he) *thy Creator in the daies of thy youth*: for our life is but a perpetual motion, even from the Cradle to the Sepulcher; nor doth our sleep hinder us in this our journey: wee must still remember our end, and have an eye upon death, for hee hath an eye still upon us at all times. Wee must not come into the world as *Cato* did into the Theatre, onely to goe out of it again; nor wee must not think that God put *Adam* in the garden to eat the fruit and take his pleasure, and so spend his time in Idlenesse; no, hee put him into it to dresse it; and look to it; for saith God *Thou shalt get thy living with the sweat of thy browes*: nor is this world made for man, as the Sea was for the Leviathan to take his pleasure and pastime in; no, we must labour and run in Gods lawes and commandements, which will bring rest to our soules. Hee can never shoot well that hath not his eye still upon the mark or white; so no more can a man live wel, that hath not his mind upon the day of his death. It is a comfort to all comforts, especially to a godly man, to have

hope

hope and faith to believe hee shall rise again from the grave; for then these eyes shall see those friends again which death and sinne have seperated, nor must wee think that wee shall arise voluntarily, but the sound of the trumpet shall bee the voice, which is meant the voice of Christ by his Ministers the Angels; for hee shall onely speak the word, as a Judge doth on earth appoint a summons. All must appear, for at this day of Jubile there shall be no more new Moons, as the trumpets were used to be blown, as the Prophet *David* speaks in the 61. *Psalm*: no but wee shall have a new Earth, and a new Heaven, where dwelleth all righteousnesse, 2 *Pet.* 3. 3. when this trumpet shall blow, it shall bee both loud and shril, no eare whatsoever but shall hear this sound; the dampnesse of the earth shall not hinder it, nor the depth of the grave shall excuse us; no place though never so remote shall hinder this sound; for it shall be universal, and in every corner of the earth shall this trumpet be heard; for wee must remember that our bodies when they are in the earth is but like sowing of seed, for wee shall rise again. The Lord calls to man by his Prophet *Esay*, saying, *Earth, Earth, Earth,*

earth, hear the word of the Lord; to put him in mind, that he is but earth: for at the first, earth we were, and still we are earth, and earth we shall be again, when God but speaks the word: First, an ordinary change by death we must have: secondly, an extraordinary change at this day by the power of God, for the earth and the heavens shall be changed by fire. Death is but a change; our bodies must all be changed; for the Text saith, *We shall all be changed*, *Paul* meant himself too: we shall be changed, saith he, this substance of ours shall be altered at the last day; though not with that formality as ours are, to die, and then to be put in a Coffin, and then into a Grave, nor with such degrees; but we shall be suddenly changed, even in the twinkling of an eye; for death is but the first step to earth, and then to glory. We shall have likewise a two-fold Resurrection, first of our bodies from the grave, and secondly of our soules from sin. *Abraham*, he confessed, and said, O Lord, give me but leave to speak this once, who am but dust and ashes. First, then seeing we are but as the dust of the earth, the earth must then obey when God calls, and render up her dead. So likewise the fire obeyed Gods command, not

to hurt the three Children which were put into the fiery Furnace, and yet to have power to burne and destroy those that put them into it: So likewise the Sea obeyed Gods command, and was as a wall to the Children of *Israel*, and gave them then a miraculous and dry passage. So the earth and the Sea must obey Gods voice at the last day, and yield and give up her dead, *the earth shall give up her dead.* And yet the earth devoured some, as it did at Gods command, when *Corah*, *Dathan*, and his company were swallowed up quick: so at this last day of Account, GOD shall onely say the word, and all his creatures must obey it; for the dew of Heaven is as the dew of Herbs: And as the dew of Heaven waters the Flowers in a Garden, and the Sun causes them to come forth, so will the dew of the Lords word raise up againe at the last day: We know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly, and unexpectedly at the day of our Resurrection, even in the twinkling of an eye, even then in a moment; for the Trumpet shall but sound, and all shall arise. It is a divine work, and it is past our understanding; therefore let us rather admire Gods infinite goodnesse, than be too

nice

nice and curious to search into them; Then shall this corruptible part of ours put on incorruption, our natural bodies shall be made glorious bodies, though wee have lain a long time in the grave and bosome of the earth, mouldring and consuming away.

Wee all know that every night is the daies funerall; and what is the morning but the daies resurrection again? or like the setting of the Sun at evening, which the next morning shall arise again. And wee all know that when we see or put a root into the ground, that it must lye all the winter, and as wee think, dead: but in the spring time (by our hope) wee shall see it revive and shew it selfe by vertue of the Sun; just so will it be with us at the day of our Resurrection; for it is a most certain Argument, that hee that can do the greater worke, can also doe the lesser; for God who did make the world, and also man at first of nothing, can at the day of our Resurrection make us perfect bodies againe of something. Therefore O Lord, I beseech thee prepare me for the day of my death, that whether it shall be by the Messengers of death, or by the Trumpet of thy Judgements, that at the last day, when I shall rise again, I

may behold thy glorious Majesty, with all thy royall Army of holy Martyrs and blessed Angels; that I may not be found with a distracted and guilty conscience; nor with the Reprobate call to the hills to cover me, nor unto the Rocks to fall upon me; but that I may tast of thy endlesse mercy, and so be received into thy heavenly Mansion. Therefore, my beloved, seeing wee look for such things, let us be diligent, that we may be found of God,
1 Cor. 15. pure, spotlesse, and blamelesse; for seeing then that all these things shall come to passe, and be dissolved, what manner of persons ought wee to be in all holinesse and conversation of life? Therefore let us labour while wee live here on earth, that we may be found white as the snow in *Salmon*, and cloathed with the Robes of Christs righteousnesse. Alas, what are wee at the best, (as I have said) but dust earth; and ashes, a Coffin of Coffins, yea, a Coffin for the wormes? A little blast of sicknes carries us away in our youth; and if wee hold out a little longer, we consume and moulder away with old age. We at the best are like but a painted wall; one Winters storme quite defaces the beauty of it; so one blast of death carries us

quite

quite away to the grave, and to the earth again; therefore saith the Prophet, *The dust shall returne to the earth as it was, and the spirit shall returne unto God that gave it at the first*, Eccles. 12. 7. And let all men remember this, that we shall be found, and rise again, and stand upon the earth: And then God will find a sinner at that day (if hee die without repentance) as if the sinner had but just committed the act of sinne at the same time. *Paul* will bee found, although not preaching, as he did on earth, but in the condition he died; and wee with the same sinnes, or with the same righteousnes, as we live or die in; for our consciences will then accuse us, our memories witness against us, and our reasons will bee our Judges at this day; we shall have no more to say for our selves, than the man in the Gospell, who came into the dinner without a Wedding Garment on; but mark I pray you, being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say; his owne conscience accused him, and so he was bound hand and foot, and cast into everlasting fire. And if wee would have this wedding Garment found upon us, we must first while

Mat. 22. 11.

wee live here on earth, labour to get grace in our hearts, and faith in our soules, we must wholly leave and forsake this sin of Covetousnesse; the Prodigall must forsake his sins of wantonnesse; we must do it presently as *Zacheus* did, who came down hastily, and received Christ joyfully, and gave satisfaction to those men he offended really; we must not deferre the time, or take advice whether it were time yet so to do: no, we must with *Zacheus* make our own Will, and be our our own Executor: and make Christ our over-seer; *Behold Lord, halfe of my goods I give to the poore; if I have done any wrong, I will restore him four-fold.* God doth not regard the extention, but the intention: nor our tongue onely but the heart: we must not slubber over our Confession, wee must not put away some sinnes onely, and retain other some; no, we must put the sword to the throat of sinnes; and cut them off, and like *Phineas*, pierce *Zimri* and *Cosby* through and through: we must not (if we meane to appear before God blamelesse and spotlesse) leave some beloved sinne in our bosom; no not the sinne of our bosome unrepented of; no, not our beloved Dalila's sinnes; and like *Naaman* say, The Lord be mercifull unto

Simile.

2 King. 5. 18.

unto me for this sin, I did not think on it, I had forgot it: but pray with *David*, *Cleanse my soul, even from my secret sins*: Sinnes, whether I have done to please my selfe, or to please others: yea, our whispering sins; such sins as we have striven so long to hide from God and man, that now we have forgotten them our selves. *O*, saith *David*, *forgive me the sins of my youth*; my sinnes of negligence, and my sinnes of ignorance; there is no sin so small or little, but is able to cast us into Hell for ever; there is no sinne, which if it be unrepented of, but we shall one day render an account of to God Almighty; else how should Gods Justice be manifested, if mans offences be not punished? For the manifestation of Gods Glory, will be such at this day, that we shall confesse that his justice is but justly and rightly fallen upon us; so it shall be with a wicked man at his resurrection, he shall not have a word to answer for himself, no, not a word at all to plead for himselfe. Oh, what would *Dives* have given that he might have but sent to his five brethren to have warned them of the place of torment which he was in? No saith *Abraham* it cannot be if they will not hear, and believe *Moses* and the Prophets,

Ps. 19. 12.

Ps. 25.

they will not believe, though one arise from the dead. A day there is for man and a day there is for God; and as there is a day for mans account to be made up in, so there is a day for Gods eternity to be shewn. Gods account is true, those live long that live well, the Text saith as you may read, *Esay*. 65 : 20. *A child shall die an hundred years old. and the old man shall not live halfe his daies*: The meaning is, the greatest child is the honourable old man: for where a young man doth observe Gods Commandments, doth not he believe more then the old man, that hath spent his whole time in vanity, and in wantonnesse? He that can give an account of his time, and the life of his experience; as how often he hath prayed, and how he hath shed many tears of contrition for his sins, and hath heard many Sermons, and made use of them, and did receive the holy Sacrament, his daies shall be long in the Land: The young man in this case is the old man, because he is the first born by regeneration, and reformation; old age is extracted from youth; a young *Samuel* shall be called before an old *Eli*. We shall meet and see the old antient Patriarchs, as I have said, *Moses. Aaron. Abraham, Isaac, Iacob*, the

the old Prophets, *Eliah*, *Jeremiah*, *Daniel*, *Hosea*, *Isaiah*, *Ioel*, *Amos*, wee shall likewise behold the 24. Elders, the holy Apostles, *Matthew*, *Mark*, *Luke*, *Iames*, *Iohn*, *Paul*, *Peter*, and all the holy Martyrs, *Iohn the Baptist* St. *Steven*, all those infants which were slaine by *Herod*, with their Olive branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy glory.*

Now who be the twenty four Elders, as is generally imagined by all Divines, that they be the twelve tribes of *Israel*, and the twelve Apostles; which make the 24. Elders; therefore let us cheer up our spirits with old *Iacob*, and go up into the Land of *Goshen* where we shall see our brother *Ioseph*, which will prepare all things necessary for our occasions, and we shall then sit down with old *Abraham*, *Isaac* and *Iacob*, in the Kingdom of Heaven. Gen. 47. 6

Therefore I pray you do not put off the thought of this day of death, as *Agrippa* did *Paul*, saying, *I will hear thee another time*: It was *Ierusalems* fault and sin, that they remembred not their end. Death comes swiftly, not on foot, but on horse-back, and on a pale Horse: Let us therefore remem- Act. 6.

ber our death: and leave sin, that sinne may not leave us in the Grave; O let us consider our latter end, let us be as the wise Virgins, to have the Oyle of Faith in our Lampes, that we may enter with the sweet Brid-groom of our soules, to the land of blisse and eternall happinesse. O that our mindes were but answerable to Gods mercies, for if we had as straight soules as wee have bodies, then we should be perswaded to forsake this idle, sinfull and wicked world, and count all as drosse with St. *Paul*, and desire to know nothing more then Jesus Christ and him Crucified; then sickenesse and Death may come as often as is possible, and we shall not be afraid of it. For indeed we cannot by nature be able to bear the pangs of death well, untill we be schooled and instructed by sundry tryalls and exercises in this life. Our sincere Conversation before death approaches, ought to appear. First, in the Examination of our hearts and waies. Secondly, in the confession of our sinnes and manifold transgressions, which wee from day to day have committed, and all good orders have omitted: and then likewise, that God is just in his judgements. Thirdly, in begging and petitioning with unfeigned sighes and

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groans of the Spirit, for pardon and reconciliation in Jesus Christ.

A dying man must not so much fixe his mind on the pangs and torments of death, as on that blessed estate of eternal life enjoyed after death, upon which he must fix the eye of his Faith by Jesus Christ.

We must look upon death in the Glasse of the Gospell, as it is a sound and a sweet sleep, and an entrance unto heaven: not looking upon it as in the Glass of the Law, or as it is a curse and a pit-fall to destruction; for death of it selfe is nothing. It is our ill Consciences that make us so afraid; It is the Coffin, the Sheet, the Tolling of the Bell, and the weeping about us makes Death so horrible: Death can do us no harm; for it is but as a passage to a better life. I would have every Christian man and woman upon their sick beds, to look for death, and take it patiently and willingly: My first reason is, because the death of every member of Christ is fore-seen, and ordained by the speciall decree and providence of God; yea, the very circumstances thereof. Secondly, then Gods promise, *Blessed are they that die in the Lord; for they rest from their labours, and their works follow them*, Then thirdly, he

And comfort to all that die well.

1. Cor. 3

he that dyeth in Christ, hath his soul and body really coupled to Christ, according to the covenant of Grace. Then fourthly and lastly, God hath promised his speciall and blessed presence to the sick and dying that are his, as we may read in *Esay* 43. where he declares himselfe thus. *When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy one of* Israel *thy Saviour.*

Now to die in Faith, is when a man in the time of his death. with all his heart relies himselfe wholly on Gods speciall love and mercy in his Son Jesus Christ: So did the Prophet *David*, when he was greatly distressed, encourage himselfe in the Lord his God, with a great deal of faith, saying, Remember the word unto thy Servant, upon
Ps. 11 44 which thou hast promised and caused me to hope: *This is my comfort in my*
1 Sam. 30. 49. *affliction. for thy word hath quickned me:*
Ps. 37. 20 *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* As *Moses* lifted up the Serpent
John. 3. 14 in the Wildernesse, even so much the Son of man be lifted up: That is, when he feel,

feeles death to draw upon him; and to sting him, hee then must fix his eye of Faith on Christ exalted on the Crosse, and also Crucified for our eternall life.

The very sighs, sobs, and groans of a repentant and beleeving heart, are prayers before God as effectuall, as if they were uttered by vocall intercession: such as, *Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, thou wilt incline thine eare. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.* Call to mind the last words of a dying man, mentioned in the holy Scripture. *O Lord I have waited for thy salvation: Father into thy hands I commend my spirit, Lord Iesus receive my soul.*

Here is matter of great comfort; mans misery then shall have an end; then his joyes are approaching and at hand, yea, even while hee is gasping in deaths pangs, then is he carried on a sudden by a company of holy and blessed Angels from earth to heaven; from his Cross to paradise, from a world of woe, of trouble, affliction, care, anxietie of mind, to a Kingdome of happiness, and eternall bliss; for in Heaven there is no fear, no sorrow, Sathans envy, nor the Worlds malice shall

once

once offer to assaile our bodies, or vex our hearts; and though Sathan came to our first Parents, *Adam* and *Eve* in Paradise, and there did tempt them, and deceive them, here he dare not come to tempt any: Oh how blessed is the change, when in every moment of misery, joy enters. Imagine you are a poor travaller in the night time, and out of your way, wandring alone upon the mountains, and farre from any house or company, destitute of mony, weather-beaten with rain and wind, terrified with thunder, stiffe with cold, wearied with labour, famished with hunger, and almost brought to despair with the multitude of miseries: Mark, I pray you, if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich Palace furnished with all kind of rich and clear lights, warm fire, sweet odours, dainty meat, soft Beds, pleasant Musick, fine apparell, honourable company, and all these prepared for him, to serve him, honour him, and to anoint and Crown him a King for ever, what would this poor man do? what would he say? surely nothing, but rather in silence admire it, and weep for joy. Nay, far happier then all these are the joyes in heaven, and surely so is the

the state and condition of every penitent man, which can before he dye make his peace with God; for then shall hee be free from all earthly molestation, and from all those troubles which this world brings upon him: for while he lives here, he lives but in a vale of misery, and in a valley of tears, tost to and fro with every wind and storme; but he is happy who can say with *Simeon, Lord now lettest thou thy servant depart in peace*: and with *Thomas* can say, *My God, and my Lord*: then will our Saviour meet us, saying, *Come you blessed of my Father; receive the Crowne, receive the Kingdome which was prepared for thee from the beginning of the world*: and then no sooner art thou come into Paradise, this heavenly mansion, this place of everlasting joy and happinesse, but instead of sorrow, we shall have joy, instead of trouble and affliction, we shall have peace and rest for our soules; and for our company we shall have Angells and Arch-angels to entertain us, and hug us and imbrace us with armes of love: our Saviour performing his promise in giving us a Kingdome; at which meeting the Angels shall sing, the blessed Saints shall rejoyce, all harps warble, all hands clap for joy; and our poore

soules

soules ravished with delight: And if this be the case and state of all penitent and true believers, who will not say, hasten thy comming, O Lord, come Lord Jesus, come quickly?

O let us present unto our soules the blessed and happy condition of the life to come; and this will be effectuall to stir us up to every good and holy duty, and to comfort and cherish us in all conditions & estates whatsoever, while wee live in this sinfull world, and amongst this untoward generation, what will a man care for crosses, losses and disgraces in this world, that thinks of an heavenly Kingdome? what will a man care for ill usage in his pilgrimage of this earthly Tabernacle, when he knows he shall be a King at home? we are all (in this time of our absence from God) but even strangers and pilgrims upon earth; here in this life wee must suffer indignities, reproaches scoffs, nay what not: yet all of these are for our good if wee can endure with patience, and over-come these temptations with joy and alacrity, for in the end there is comfort, we shall have a better estate to come, yea in the highest heaven; and all this in the mean time is nothing, but a fitting and preparing of us to that heavenly Kingdom

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which holy *David* desired to be but a door-keeper of, rather then to dwell in the tents of *Kedar*: let this be our hope and comfort, howsoever we fare here in this life (that we have here but a little time to spend) and it will not be long ere we inherit this Kingdome of Glory: Alas the afflictions of this life are not worthy of the Glory that shall be shewn us hereafter, *Rom.* Chap. 8. Verse 18. And therefore good old *Ignatius* in a burning zeal durst say it, *Come Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my bodie; all the torments of the Devil, let them come upon me, so I may enjoy this treasure of heaven.* So saint *Paul*, *He counted all things but drosse in comparison of Christ: I desire to be dissolved, and to be with Christ*, saith he, and well might he say it, that knew what a change would be one day; for never was cold shaddow so pleasant in hot Summer, never was easie bed so delightfull after labour, as shall be this rest of heaven to an afflicted soul, comming thither out of this valley of tears. Oh then what service should we doe? what paines should we suffer to attain this rest? were it to run through fire and water, were it (as Saint *Augustine* said)

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to suffer every day new torments; yea the very torments of Hell, yet should we be content to abide it. And how much more, when we may buy it, and obtain it with tears, and with repentance, with a little sorrow and contrition for sin which we have brought upon our own selves, by our disobedience and neglect.

Obedience, saith a Holy Father, is one of the first steps to Heaven, and to die in obedience, is to be willing and ready to go out of the world when God calls us, as in *Rom.* 14.7,8. it is thus said, *None of us liveth to himself, and no man dyeth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Therefore whether we live or die, we are the Lords*: Which words teach us, that in the very hour, and when the very pangs of death are upon us, we should resign our selves to the will and pleasure of Almighty God, who first made us, and gave us life: And as *David* did, freely, and with confidence say, *Into thy hands I commend my spirit; thou hast redeemed it, O Lord God of truth.*

Again, he that will surrender his soul into the hands of God, the Creator of it, must be resolved that God can and will receive his soul into Hea-

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ven, which none can do of himselfe, except the Spirit of God doth certifie his Conscience, that he is redeemed, justified, and sanctified in Jesus Christ, and shall be likewise glorified. We must not feare death at all; and my reasons are these: First, in all our care we have occasion to shew our obedience to God Almighty. Secondly, all future sin is prevented by death, and St. *Paul* saith, that the last that shall be destroyed is death: that shews unto us that death hath no more power over our bodies, and that our bodies and soules shall be united together again, and shall receive our reward according to the deeds we have done in the flesh. Thirdly our bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sinne: Fourthly it gives a soul a free passage to the Cœlestiall glory where we shall have the vision and fruition of God the Father, who was our Creator; the society of God the Son, who hath been our Redeemer, and Advocate; the company of God the Holy Ghost, who hath sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadnesse is never seen, evill successe is never feared; but instead thereof, there is all good without evill, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: O did we but thinke on this glorious place afore-

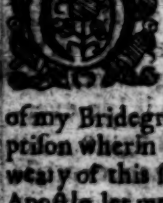
aforehand, wherein are those heavenly mansions prepared for us, did wee spend many thoughts upon it, and ever and anon sigh and seek after it, untill we come to the possession of it; O how would these heavenly meditations ravish our soules, as if heaven entred into us, before we entred into Heaven.

Thus I perswade my selfe, I have now won some, and whom I have won, the Lord in mercy keep: and so I discharge my selfe. For we are all by our owne disposition, like unto tottering walls still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ. *This day shalt yee be with me in Paradise*. And if this day your hearts be throughly converted, surely this day you are in Paradise. It was no comfort to *Adam* and *Eve*, to remember they were in Paradise, seeing themselves now cast out. And if we be once placed in Paradise, then let us look to our standing that we fall not. For as we are mortal so are we mutable, and nothing so familiar with us, as to change. *Deut.* 5. 29. Unconstant we are, God knows, the Lord make us stedfast. And the remembrance of these heavenly joyes, which we have now heard, let that make us stedfast even to the end, and so let us pray, that the Lord in his infinite mercy would correct our present sinfullnes, correct and build upon our further knowledge in him, and direct our future frailty that we may earnestly desire, advisedly search, truly know and perfectly fullfill all things that may

please

please him, the ever-living Lord God; whereby we may walk uprightly in his waies and live truly in his love, to our comfort and his glory; that in the end we may obtain that long looked for, and much desired beautifull Diadem wherewith he crowneth all his Elect, and so reign with him in his everlasting Kingdome, the heavenly *Canaan*, the Land of promise a paradise of pleasure, there to behold the delightfull countenance of his most glorious Majesty, and to be filled with the exceeding sweetnesse of his most blessed presence, which is life everlasting: which no heart can imagine, no tongue can utter, nor the wit of man expresse the happinesse thereof. Now I would intreat you to adde this short prayer, to the effects of the words which you have already heard, that God Almighty may give us both hearts and time to pray for a pious dissolution out of this life, whensoever it shall happen.

A Prayer to the effect of the matter before mentioned.



Most sweet Lord Jesus Christ, as the Hart brayeth for the water-streames so doth my soul long and thirst after thee my God; O when shall I come to God my Saviour, to see him with these eyes, and appear in the presence of my Bridegroom? When shal I be loosed from this prison wherin my soul is miserably captivated? I am weary of this sinfull and wicked world, with the Apostle let me say, I *desire to be dissolved, and to be with Christ, which is the best of all.* O Lord Iesu, thou hast numbred my dayes, & thou knowest the hour of my death, and thou hast appointed the term of my life; my daies are in thine hand, *For thou hast made my daies but as a span long, and mine age is nothing unto thee: for what is my life? even as a vapour that appeareth for a little time, and then vanisheth away, Therefore, O Lord, teach me so to number my dayes, that I may apply my heart unto wisedome.* Deliver me from the body of death, when it pleaseth thee; for my soul inclines to heavenly rest, and I desire to go from darknesse to light, from pain to pleasure, from this lifes trouble to eternall rest, from my manifold infirmityes, to perfection and felicity. Come Lord Iesus & dissolve me from this body, that now longeth to be with thee. Thou hast said, O Lord, *Where the Master is, there shall the Disciple be.* A little before thy death, thou didst pray thy Father, O Lord Iesu,

pray

pray now for me; *Father, those whom thou hast given me, I will that they shall be where I am, that they may be with me and see my glory which thou hast given me;* for thou hast loved me before the foundation of the World. Let me with thine Apostle cry out, *It is good for me to be here.* O Lord Iesus, be present at my right hand when I die, and say unto my soul, Soul, be be of good comfort, thy sins be forgiven thee. Remember me in thy Kingdome, and say in mine ear, *This day shalt thou be with me in Paradise.* At length, O sweet Iesu, raise my body, that in the Resurrection of the Saints, I may rise to life, and with joy appear before thee my judge and Advocate, that I may hear thy desired voice to thine Elect and to me saying, *Come ye blessed of my Father, possesse the Kingdome prepared for you before the foundation of the world.* Come Lord Iesu, from thy Kingdome of grace to thy Kingdome of glory; And not for any merits, or deserts of mine, but for the Lord Iesus Christs sake, who is the sonne of thy love, and the Lamb of thy bosom, to whom with the Father, and the Holy Ghost be ascribed al honour, glory, power, might, majesty, and thanksgiving from me and the rest of Gods people, now, and for ever. *Amen.*

A Prayer for the Morning.

O Lord Iesu, the Judge of the quick and the dead, let thy good Spirit in the School of discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy comming in glory and consider the last day of my life, as the sweetest day of my Redemption

demption; and with a joyfull desire expect thee the Son of man, as my Saviour, Advocate, Surety, Bridgroome, my Head and Bishop of my soul. But oh my God, keep and guide me, that I may beware of those horrible vices, which in this sinfull, dangerous and mutable times, and in the end of the world do reign, among the wicked and ungodly; and likewise from gluttony, drunkennesse, adultery and immoderate care of this life, knowing that no such can inherit the Kingdome of God; & that I set not my mind or affection too much upon delights, riches, profits, preferments, and pleasures of this World, with which our hearts are made so heavy, that they can never come to a serious consideration, and desire of Heaven, and the future felicity. But work in me the grace to seek Christ, and his Righteousnesse, and with *St. Paul, desire to be dissolved, and to be with Christ*, and count all things in this world, as dung or chaffe to the knowledge he had of Jesus Christ, and him crucified.

Furthermore, lead me, O Lord, and guide me, I beseech thee, in the way of all truth and righteousnesse, and so govern all my actions this day, that I run not into any sin or kind of danger, but that all my doings may tend to thy glory, the good of thy Church, and the discharge of my durie in my life and conversation. Defend and deliver me likewise from all temptations and afflictions in this sinfull world, & from all mine enemies, & from all deceits, & dangers of Sathan, the deadly enemy of mankind. Kindle my heart & affection with a fervent zeal of thy sacred word, that I may observe, learn & embrace thy holy word, and know thy blessed will & walk in thy wayes. Strengthen me with thy holy Spirit, boldly and constantly to professe the honour

and

and ſervice of thy great and holy name, leſt at any time through frailty of the fleſh or through fear of worldly afflictions I fall from thee. O Lord, ſtrengthen my weak faith, kindle it more and more in fervency and love towards thee and in all Chriſtian love towards my neighbours. Suffer me not O Lord to receive thy word any more in vaine; but grant that it may prove as good ſeed, ſown in fertile ground, that I may bring forth the good fruits of repentance in my life and converſation, to thy honour and glory, and the future good of my ſoul and body hereafter. Give me a contented minde with my eſtate and all other bleſſings which thou O Lord God, of thy bountyous goodneſſe in mercy haſt beſtowed on me, that I may uſe them ſoberly, diſcreetly, and be truly thankfull unto thee for them, grant me patience in all my troubles and afflictions, which may dayly happen unto me. And grant O dear Father, that I neither grudge or repine at thy fatherly corrections, knowing them to be tokens of thy love, and inſtruments of my exerciſe and tryal; neither that I ſeek revenge of my ememies knowing that vengeance is thine, and that thou wilt repay it in due ſeaſon: keep my wandering will and affection from all evill thoughts my tongue from prophane and lewd ſpeeches, my body and every part thereof, from all ſinful actions and outward violence; let all my love my faith my hope my delight and confidence be only upon thee, open my heart to have pitty upon the poor diſtreſſed members of Jeſus Chriſt, whether they be afflicted in body or mind, or both. Give me the gift of chaſtity, that I may walk honeſtly, and that I may poſſeſſe my veſſell which is the Temple of the holy

Ghost, with sanctification and honour, and not in the lusts of the flesh, as the wicked and foolish do, which know not God. Give me, O Lord a soft and tender heart, to be sorrowfull for my sinnes and transgressions that are past, which I have so wilfully committed: thankfullnesse unto thee for all thy mercies and benefits which thou in thy love hast from time to time bestowed upon me: Let thy mighty hand and outstretched arm, O Lord be still my defence; thy mercy and loving kindnesse in Jesus Christ thy dear Son, my Salvation; thy true and holy word my instruction; thy grace and holy Spirit my comfort and consolation unto the end of my life. And in the end; and give me grace hereafter to perform that which thou hast commanded me, that so I may live in the feat of thy holy and blessed name, and also die in thy favour that I may rise to live for ever with my Lord Jesus Christ, and evermore dwell with him in the most glorious, and joyfull Kingdome, the onely thing which I desire and hope for, through the merits and mercy of the same Christ Jesus thy onely Son and my onely Lord and Saviour, not for any merits or deserts of mine, I forsake and renounce all, but for the Son of thy love, Jesus Christ, in whose name and words, I conclude and shut up mine imperfect prayers, in that absolute forme of prayer which thy Son and our Saviour taught his Disciples saying, *Our Father which art in heaven, &c.*

A Prayer for the Evening.

MOst mighty Lord God, and most merciſull and loving Father, in thy Son Jeſus Chriſt, I ſinful creature am bold to return unto thee all poſſible praiſe and thanks for all thy great and manifold favours, which thou in thy mercies haſt from time to time vouchſafed unto me a ſinfull wretch, who am full of ſin and iniquity; I beſeech thee favourably to hear my unperfect prayers, and to grant my requeſts and needfull ſuits, which I offer and make unto thee at this time. Forgive me, I intreat thee good Father, all the ſins that I have committed, from day to day againſt thy Divine Majeſty. And ſuffer me not, O Lord, hereafter to offend thee any more, that neither ſin nor Sathan, nor any unruly paſſions, may have dominion or reign any longer in my mortall body: for I confeſs I have herein done wickedly and have broken al thy commandements and have builded a *Babel*, of my own actual tranſgreſſions againſt thee, for which thou mighteſt in thy ſevere Juſtice puniſh me, both in ſoul and body to eternall death, beſide thoſe ſins which I have this day committed, which none but thine all-ſeeing eye, and mine owne conſcience can teſtifie. Forgive me all that is paſt, and powre upon me, O Lord, the holy Spirit of wiſedom and grace, and ſo govern and lead me by thy holy Word, that it may be a lanthorn to my feet and a light to my ſteps. Increaſe my faith, O merciſull Father, that I do not ſwerve at any time from thy heavenly Word, but augment in me hope and love, with a care of keeping all thy commandements, and ſeeing I live now in the moſt perilous

and dangerous times, let thy Fatherly providence defend me against all changes and chances whatsoever that shall happen in this sinfull world: shew thy mercy upon me, and so enlighten the naturall blindnesse and darknesse of my heart by thy heavenly grace, that I may dayly be regenerated and renew'd by the operation of thy holy Spirit. By the which, O Lord, purge the grossenes of my hearing and understanding, which have been choak'd with the cares and pleasures of this world, that I may profitably read, hear, and understand thy sacred Word and heavenly Will, believe and practise the same in my life and conversation, and also mortifie and kil in me all carnal desires and lusts of the flesh, that my life may expresse my faith in thee. But most chiefly I intreat thee, O heavenly Father, to defend my soul against all assaults, temptations, accusations, subtile baits and deceits of the old enemy of mankind, Sathan, that roaring Lyon, ever going about and seeking whom he may devour. And when I shall happen to fal into sin through the frailty and weaknes of nature, I beseech thee to work true repentance in my heart, that I may be heartily sorry without desperation, trusting in thy mercy without presumption, that I may amend my life, and become truly religious without faigning, faithfull and trusty without deceit, merry without excess, sad without distrust, and content with mine owne estate, without covetousnes, which thou hast bestowed upon me; And likewise bless that Talent which thou hast but lent me, that I may increase it to thine honour, and for the relefe and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied limbs an

and busied mind, in it, as thou hast ordained for him the day and Sun shine to travell, to follow his honest labour and vocation. Grant, O heavenly Father, that I may so take and enjoy my bodily rest, that my poor soul may continually watch like the wise Virgins, with the Oyle of Faith in my heart, for the second coming of my Lord and Saviour Jesus Christ, and in the meane season that I be not overcom by any fantasies, dreames, or other temptations, but that I may fully set my mind upon thee, love thee, fear thee, and rest in thee. And then O Lord, waken me again in due time; that I may behold the light of the next day to my comfort, still perparing my heart & mind to thy service every day, and my whole life-time in truth and sincerity, that when I have run the short race of this mortall life, thou maist be pleased to call me to be partaker of a better, and so I may live and die, and ever remain with thee in thy heavenly Kingdome, through Iesus Christ our onely Lord and Saviour, in whose name I beg all these graces, in that short and absolute form of prayer which he hath taught us, saying, *Our Father, which art in Heaven*, &c.

FINIS.